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Eclectic Review,

VOL. I. PART II.

FROM JULY TO DECEMBER 1805, INCLUSIVE.

Φιλοσοφίαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον
τε και Αριστοτελικην· αλλ' όσα ειρηται παρ' έκαστη των αίρεσεων τούτων καλως,
δίκαιουσιν μετα ευσεβους επιστημης εκδιδασκοντα, τουτο συμπαν το ΕΚΑΕΚΤΙ-
ΚΟΝ φιλοσοφίαν φημι.

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CHURCH OF THE HOLY TRINITY

WILLIAM H. HARRIS

RECTOR OF THE CHURCH

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THE ECLECTIC REVIEW,

For JULY, 1805.

Art. I. *Rural Philosophy*; or, Reflections on Knowledge, Virtue, and Happiness; chiefly in reference to a Life of Retirement in the Country. By Ely Bates, Esq. 3d Edition. 8vo. pp. 414. Price 7s. Longman and Rees. 1804.

TO him, who has felt on his own heart the proper influence of our divine religion, no subject of enquiry will be more interesting, than the method in which this heavenly principle may be recommended to attention; so as, at once, most effectually to engage the understanding, imagination, and affections. When, therefore, the cordial and zealous Christian observes any new exertion of talent and learning, directed to this inestimable purpose, he enjoys the sincerest satisfaction, in pointing out to others, whatever excellence he may have discovered in the execution of the design.

The happy peculiarity of this volume consists chiefly in familiarizing to its readers the most solemn of all subjects, without departing from its most strict and serious views. Numberless attempts have been made to accomplish a reconciliation between religion and the world; but too generally an abandonment of some of the most essential duties of Christianity, and not seldom a surrender of its very substance, has been the condition of the compromise. Instead of an honest endeavour to conciliate those natural and innocent tastes which we possess from our creation, it has been the object to make religion less hostile to the evil propensities which are derived to us from the fall: thus, in fact, bribing the unhappy patient to receive the prescription, by first destroying in it what was peculiarly intended to reach the seat of his malady.

The work under examination stands clear of every charge of this nature: yet, its aim evidently is, to disembarass truth of every thing unnecessarily *sombre*, and to give it such a dress as may fit it for mingling in the harmless circumstances of human life. While other pious authors have written for the closet or the study, Mr. Bates has adapted himself to seasons of unbent thought, and of cheerful intercourse; to the walk of the morning, or the conversation circle of the evening. He wishes it to be universally felt, that there is no innocent gratification, which vital religion does not heighten; no honest employment,

which it does not render interesting ; no difficulty, which it does not alleviate ; no vacant portion of life, which it does not usefully and pleasurably occupy. And what he teaches, he himself appears in no small degree to exemplify ; his remarks on these infinitely important subjects, being evidently the result of his feelings, no less than of his reasoning and observation.

He informs us, in his preface, that the idea of the present work was first suggested by the favourable reception which appeared to be given by the British Public to Dr. Zimmerman's Book on Solitude. Recognizing, in this undeserved preference, an alarming symptom of that depravation of taste which has been so fatal to other countries ; and feeling himself qualified, from the philosophic retirement of his own life, to place in a just light what Zimmerman had perniciously misrepresented, he conceived the thought, in the first instance, of following this visionary writer through his maze of errors. But, on a nearer inspection, finding little else in Zimmerman than a gloomy and pathless confusion, he conceived that it would be both more useful and more alluring, to offer at once what he deemed a just estimate of retired life : ascertaining its actual privileges ; pointing out the circumstances in which it may be wisely preferred ; above all, explaining the best methods of using it to advantage, and the mental qualifications, which are indispensable, not only to render solitude beneficial, but even to make it supportable. To such a disquisition, it is obvious that no juster title could be given, than that of *Rural Philosophy* ; which the author well defines, as that wisdom, which teaches a man at once to enjoy and to improve a Life of Retirement.

In the prosecution of the subject, no clearly relevant topic appears to be overlooked ; yet every thing is regarded in strict and uniform subordination to the great end of man. The judicious and pious reader, therefore, will feel little difficulty in acceding to the author's request, that no offence may be taken, because, in pursuing this grand object, words and phrases are sometimes employed, which are not perfectly theological. p. xix. It were, perhaps, rather to be wished, that the example might be largely followed, provided the substance of revealed truth were to be exhibited with equal care, and its experimental efficacy maintained with equal cordiality.

The author divides his subject into three different heads, referring to what he conceives to be the three great pursuits of human life, KNOWLEDGE, VIRTUE, and HAPPINESS. Reflections on these form the first three parts of the work ; and while the *second* part appears to apply more appropriately to the author's chief design than the *first*, the *third* seems to enter more deeply into it than either. Should the reader be apprehensive, at the commencement, that he is introduced among a set of com-
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mon-places, he will find himself led more and more into strictly apposite considerations, and pass from section to section with increasing interest in the work, and increased respect for its author. In the *fourth* and last part, Mr. B. considers the obvious objection to a Life of Retirement, which arises from the supposition of *diminished usefulness*.

The First Part is subdivided into Reflections on the Knowledge of *God*, of *Ourselves*, and of *the World*. The observations under the two former heads are of a general kind, and are evidently intended chiefly to prepare the way for that religious purpose, to which the subject is to be turned. They form, no doubt, a necessary introduction; and give clear indications of a mind habituated to reflection, cultivated by study, and elevated by evangelical piety.

The third section brings the author into the midst of his subject, and is generally very instructive and interesting. With respect to that useful Knowledge of the World, which, the author thinks, may be attained in retirement little less effectually than in the bustle of resort, we conceive that there must be a material difference between him who has never mingled with the world, and him who, after living in the world, withdraws from it into retirement. The former character may, doubtless, be indemnified by his unimpaired security for his want of accurate knowledge; but such a want appears inseparable from a wholly retired life. Perhaps, therefore, he is, of all men the happiest, who at some active period of life has been providentially engaged in the more open scenes of society, and afterwards obtains an equally providential dismissal, of which his uncorrupted, or it may be his *renovated* mind, rejoices to avail itself. Such a person knows his own happiness with peculiar distinctness; his recollections giving daily and hourly zest to his present pleasures, and furnishing additional light to all the exercises of his understanding. We should think it extraordinary if Mr. B. produced such a work as that under consideration, had he not, at some period of his life, taken a nearer view of the world than can be had in rural retirement: yet, we fully own the risk, which enlarged mixture with the busy world involves, and which must grow into extreme danger when that mixture arises from choice and liking. He only can be safe, who unaffectedly wishes for his discharge, or at least is ready cheerfully to accept it. "No man," says the pious Kempis, "safely goes abroad, but he who is willing to stay at home."

The Second Part of the work commences with several wise and pious observations, on those cases of human weakness, which indicate Retirement from the World to be a necessary step, in order to the acquiring or preserving of VIRTUE. Other cases are pointed out, in which such a procedure might too probably

prove prejudicial; and the first section concludes with recommending, that young persons should be early habituated to solitude, as well as furnished with those mental resources, which are necessary to render their comfort independent of the varying circumstances of life. The author thinks that this purpose may be best served by an education *in the country*; and no doubt, supposing all other requisites to concur, the young mind might derive great advantage from the security and tranquillity of such a situation: but this plan may so often be ineligible, or impracticable, as to make it worth considering, whether much of the same advantage might not be derived from *steady domestic quiet*, even in the midst of a city. We doubt not, that the substance of what this wise and pious author is anxious for, might as really be accomplished in Fleet-street as on the banks of the Severn; if parents would generally spend their evenings at their own firesides, having their children around them, and partaking with them in those improving exercises, as well as innocent entertainments of the mind, to which the modern methods of education happily tend to promote a disposition. We make this remark, lest the well intended, and, in a degree, just preference, given to a *rural education*, should be misconstrued into a plea for neglecting those domestic duties, which are indeed incompatible with a life of city dissipation; but which the wisdom of God has made every where possible; and, when faithfully performed, his goodness will make every where successful.

We are sorry to find occasion for dissenting from Mr. B. in some of the sentiments respecting classical education, which occur in the next section, pp. 136—145. Most cordially do we participate with him, in his virtuous zeal against the admission of any thing into the studies of youth, by which the imagination could be vitiated, or the mind depraved. We cannot, however, allow, that this caution involves any necessity for excluding the authors of antiquity from the place which they have hitherto occupied; but merely for our subjecting them to a strict expurgation, so as not to leave in them a single image or sentiment, inconsistent with christian purity. We say with *christian purity*, because we conceive, that the danger lies infinitely more in their profligacy than in their paganism. There is an infectiousness in the one, of which the other is now destitute: and while we grieve to reflect on the mischiefs which must necessarily have arisen to moral principle and to moral taste, from the *promiscuous* reading of such authors, we cannot but think, that their bewildering and degraded Mythology has furnished an useful contrast to the divine rationality and heavenly majesty of Revealed Religion.

We rejoice then in the thought, that the poisonous part of the Greek and Latin Classics is clearly separable, and has actually
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been separated, from those invaluable remains of antiquity. *Invaluable*, on the coolest consideration, we must call them, on account of the noble purposes to which they are applicable; in elucidating the utter insufficiency of man for his own happiness; the natural cravings of the human heart after an infinite good; and the astonishing anticipations of what that good must imply, in order to satisfy the thirst of man's moral nature. On these grounds, we cannot but consider them as irrefragable witnesses for Christianity, in those very views of it which the generality of its nominal professors, even at this day, and in this enlightened land, either overlook or oppose. We mean its inward and spiritual, its liberating and felicitating operations. Where, we would ask, except in the Sacred Scriptures, is the aching void of the natural heart more forcibly illustrated, than in the soberer reflections of Horace? And how surprisingly is the deep darkness of his views, illuminated, at intervals, with something like a detached precursory ray of that day-spring from on high, which was just about to rise on the long-benighted world!* To

* We refer, for example, to the well-known Ode, "*Otium Divos.*" Lib. ii. Ode 16. where the inefficacy of wealth and honours to allay the *miserable tumults of the mind*, the idleness of changing one's country when *it is impossible to fly from oneself*, the hopelessness of escaping *care*, by sea or land, in peace or war, are expressed so strongly, and painted so vividly, as to give the idea of a sort of probing of the deepest ulcers of human nature, previously to the period for applying the Sovereign Balsam. This, however, is but one out of various passages of like import.

When Horace asks, (Epist. 18. Book i.) "*What assuages cares? What makes a man at peace with himself? What gives pure tranquillity?*" Had he not an ideal glimpse of that *inward liberty*, with which *the great Redeemer was so soon to make those free, who should believe on him?* And are not these the very inquiries, to which, at this day, men most need to be excited; yet, in what form could these most important suggestions appear, or from what quarter could they be offered to us, with the same force, as in the writings of a Roman Poet, *just before the æra of our Saviour?* Again, when he describes to us all the fashionable world, some in ships, and others in chariots, in hot pursuit of what they cannot thus find—(*true happiness*), but which they might find in the most obscure village, if their own minds were in a right state, does he not come nearer a just idea of St. Paul's glorious equanimity (when "*he had learned in whatsoever state he was, therewith to be content,*") than the far greater number of modern professing Christians—we wish we had no cause to add, of modern Divines, too? How wonderfully did he feel, that "*one thing was needful,*" when he used the language which Pope has so beautifully translated—

"That task, which as we follow or despise,

"The eldest is a fool, the youngest wise;

do justice, however, to this inestimable use of the Classic Writers, would require a volume.

But, it may be said, this purpose of classical learning might as well, if not better, be attained by the method which Mr. B. has recommended—that *of reading those authors under the eye of a judicious master, after being grounded in the principles of Christianity, and receiving a good degree of general improvement.* p. 142. We answer, that, on the supposition of a master, at once conscientious and judicious, the time of life usually allotted to these studies appears to us most eligible, as the mind is then susceptible of the deepest and most lasting impressions; and the truths, to which we have referred, cannot be impressed either too deeply or too permanently. What, we ask, could be more conducive to the sobriety and moderation of the youthful mind, than to be impressed, before it commences its career, with such unexceptionable attestations to the vanity of the world, and to man's infinite need of that very species of aid and comfort which is offered in the Gospel?

We can assign an additional reason:—The Classic Authors, and especially the Poets, seem singularly fitted for eliciting sound taste, and for training the imagination to the exercise of its proper functions. What earthly means can be devised so consummately adapted to this end as the being habitually conversant, at the most impressible period of life, with some of the noblest masters of thought and expression? That this early culture of the imagination should involve in it the labour of learning ancient languages, we deem an advantage rather than an inconvenience. As we cannot conceive by what first exercise the thinking powers of the mind could, at that early age, be so easily engaged, or so effectually expanded, as by studying the combination of words, and the analysis of language, in a Latin or Greek author. We say in a Latin or Greek author, because, by thus exercising the young mind in dialects so wholly unlike its own, it not only attains an accuracy and precision in the use of words, (which we conceive has seldom, if ever by moderns, been acquired otherwise,) but it also becomes gradually, and almost imperceptibly, initiated in that most important science, Universal Grammar.

We cannot, moreover, but express our surprise, that a writer,

“Which done, the poorest can no wants endure,

“And which not done, the richest must be poor.”

If it be asked, what good did all this do to himself, he being so evidently a debauchee? We answer, that this does not abate the force of a single sentiment which he has uttered; because it was not by *such* light that men were to be saved from depravity. Even by the Law was only the knowledge of sin. Could more then be looked for here?

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experimentally acquainted with the benefits of classical institution, should have adopted so many of Mr. Locke's sentiments on this subject, when we consider how very different that great man's premises are, from what we conceive to be held by Mr. B. It was natural for Mr. Locke to complain that a child should be "chained to the oar, seven, eight, or ten, of the best years of his life," because, having no idea of that depravity, which orthodox Christians ascribe to every child of man, he resolved all that he saw amiss in society into mismanagement of education; and of that mismanagement, he naturally deemed coercive discipline to form a chief part. He, on the contrary, conceived the *love of reputation and praise* to be that whereby the young mind was to be drawn to rectitude; and urged the expediency of fitting every thing, as much as possible, to the child's liking, that the feeling of labour and restraint might not intermix with any part of education.

But to one, who, like the author before us, firmly believes the doctrine of human depravity, there cannot appear the same reason for rejecting coercion and reprobating confinement. Where it is believed, that habitual selfcontroul is the only means of attaining safety, a preliminary subjection to equal controul from others can hardly be thought either unreasonable or unnecessary. If, therefore, the value that has been attached to the Greek and Latin languages answered no other moral purpose, than that of furnishing a strict stated employment for that age, which could not be so closely confined, perhaps, to any mental labour; that alone might authorise us to regard it as a gracious arrangement of Divine Providence.

We must add, that Mr. Bates appears also to us less consistent than Mr. Locke in depreciating Poetry; as many parts of his work seem to exhibit a mind well formed for relishing poetic excellence. When Mr. L. uttered his censure, he probably was not aware how large a portion of the Holy Scriptures is poetical. These very parts of the Old Testament Mr. Bates expressly enumerates (p. 137), as a proof that we need not send our youths for this species of mental gratification to Greece or Rome. But who can read that incomparable work, to which he refers at the foot of the same page, (Lowth's *Praelectiones de Sacra Poesi Hebræorum*,) without entire conviction, that the classical scholarship, which Mr. B. deprecates, is an essential pre-requisite for adequately unfolding, and even for fully relishing, those Songs of Inspiration? And who, we may add, after having read this work in the original, looks into Gregory's excellent translation, does not feel it an invaluable advantage to understand the author's own exquisite expressions, and to enter with him into all his illustrations? If the knowledge of Greek and Latin served no other purposes than those of which we are now speaking, what
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man of taste and of piety might not well deem even the drudgery of seven "tedious years" amply compensated? We would, indeed, strongly recommend the study of the Scriptures in the originals to be associated, from the very beginning, with that of the classics; and we think it a reproach to the present age, that a language so simple, so easy of acquisition, as the Hebrew, and which is the vehicle of so large a portion of Divine Revelation, and of the sublimest sentiments and description to be found in the world, should enter so little as it does into the plan of what is called a Classical Education.

The most lively imagination, and the most susceptible feelings, become, when under the influence of Christianity, the source of additional comfort, or the means of additional safety. And we consequently see, that the religion of the Bible has made use of poetry as one of its chief expedients. The prevalence of the poetic character in the Old Testament has been already referred to. May we not observe, that the ever-lovely apologues of our blessed Saviour, and the strongly figurative language of the apostolic writers, are little less powerful proofs, how much it was the divine purpose to employ, not to suppress, the human imagination?

If there be danger, as Mr. B. apprehends, p. 144, that "from a nation of philosophers, we may dwindle down into a race of grammarians and sophists;" we think that it must arise, not from classical learning being either too early or too generally pursued, but from the substance of it being neglected for its shadow: from real, solid erudition being lost sight of in a solicitude about rythmical quantities and philological niceties; and in endeavours to work up classical shreds into dull translations, which bring as little profit to the writer as pleasure to the reader.

Still we maintain, that true classical learning never can become obsolete, inasmuch as it alone can give us complete access to the divine records of the Messiah's kingdom; to the providential arrangements, which prepared the world for its establishment; or to the results which ensued for fifteen centuries after its introduction. Hence the well known and striking connexion of the revival of classical literature, with the reformation of religion, in Europe, admits of an easy and a clear elucidation. We conceive other advantages that we have mentioned to be inestimable. But here we take our strongest stand; and of this we are ready to think the worthy author himself will not wish to dispossess us: since, notwithstanding his apparent hostility, the note on his 144th page obliges us to regard him as only in a few circumstances our adversary, while in substance he is our ally.

[To be concluded in our next Number.]

Art. II. *Rhymes on Art; or, The Remonstrance of a Painter*: In two Parts. With a Preface and Notes, including Strictures on the State of the Arts, Criticism, Patronage, and Public Taste. By Martin Archer Shee, R. A. 8vo. pp. 140. Price 5s. Ebers. 1805.

IN pointing out, agreeably to the design of our undertaking, works that are eminently deserving of praise or of reprehension, it will always give us the greatest pleasure to dwell on those which we can commend. Happy, indeed, should we be, if our duty to the public permitted us entirely to pass over the reprehensible. This practice, however, can only be adopted, when we are assured that they will, as they deserve, pass down the stream of oblivion, with the ephemera of the day, the countless offspring of folly or insignificance, to which our embalming powers would be as ineffectual as they are undeserved.

With very different feelings, we hasten to introduce a stranger, a candidate for poetical fame, who unnecessarily apologises, for having "left the pencil for the pen;" and whose modesty, in every other respect, will only be found commensurate with his merit. An excess of modesty, however, may shew the possessor to disadvantage; and we were not a little disheartened, before we opened the volume, at the poverty of its titular pretensions. But when we had entered on the road, to which we were directed by so paltry a finger-post, we thought it nothing less than a libel. The second title is more manly and more appropriate: or, as Mr. S. will probably give it another name in a future edition (which, we doubt not, it will reach), we would suggest something analogous to *The Tears of Genius*; or, *The Muse of Somerset-House*.

Having, doubtless, raised some expectations, we proceed to gratify the reader's curiosity. The present poem, it appears, is only a part, though an independent part, of one much longer; or, as we are told, "a fair sample of the commodity the writer deals in: which he sends up, as a small balloon, to ascertain the current of air, before he commits himself to the mercy of the elements in his larger and more hazardous machine." Pref. p. ix. The design of the poem is, the spirited "Remonstrance of a Painter," in behalf of his neglected brethren. The preface, consisting of near forty pages, is somewhat deficient in methodical arrangement: and the same *complaint* is too much reiterated; yet, we are so charmed with the air of novelty which it presents—the author has such a rich and inexhausted mine of metaphor—and he so much variegates even his prose with all the *colours* of fancy, though he scarcely ever lays them on too thick or too glaring, that not only our compassion but our admiration become proselytes to his cause. The "graphic Muse" could not have
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had an abler advocate. The gentlemen of the pencil are peculiarly fortunate in their deputation of Mr. Shee. He is himself a painter; and without going to Somerset-House to see his exhibition, we may pronounce him of no vulgar class. He not only has a *fellow-feeling* for the interests of his clients, but he enforces his "Remonstrance" with elegant declamation; and appreciates, with a becoming enthusiasm, the dignity of his profession. He exemplifies his own elegant delineation of a painter: and though perhaps he did not purposely sit for the portrait, yet a by-stander, who compares the resemblance, will easily pronounce it to be his own.

'The painter enjoys moments of delight in the practice of his art (if he truly love it), which more than compensate for its anxieties, and cheer with a ray of consolation even the gloom of neglect and obscurity.

'Accustomed to direct his attention to all that is picturesque and beautiful in nature or in art, in form, character, and sentiment, his ideas are exalted, his feelings are refined beyond the comprehension of common minds, or the attainment of ordinary occupations; he is, as it were, let into a new world, and looks around him with an eye conscious of the wonders he beholds; he is an enlightened spectator in the vast theatre of the universe, under whose critical eye the great drama of human life is performed; he observes with discriminating accuracy the actions, passions, and characters, the manners, scenery, and situations; and though the wants of nature, and the duties of society, oblige him to mingle occasionally in the busy group before him, yet the world is not his element; he is not at home on the stage of active life; his mind is ever struggling to escape the claims of common incident, and soaring to those heights of abstracted contemplation, from which he may view the actors and the scene with the calmness of a looker-on.' pp. 98, 99.

We heartily condole with Mr. Shee, on the drooping state of his art; and earnestly hope, that such merit as he is evidently possessed of, will not long be neglected by his countrymen. We have, however, to lament, that almost *every* professor in the fine arts may perhaps join him in similar complaints. We have long been, and, alas! still are engaged in pursuits, incompatible with the elegant avocations of taste and refinement. "The disorders of the continent," as Mr. S. rightly judges, "have cut up the interests of the fine arts with a double edge of operation." We ourselves, from sober age to the beardless stripling, even the youth of our Universities, have been so intent upon fencing ourselves from Invasion and Anarchy, within our glorious strongholds, as to leave little leisure for gazing at the wonders of the pencil, or listening to the warblings of the lyre. Saturnian times, however, may come again! and those biting frosts that have so long kept back the laurels of genius, may soon retire, and give way to "the invigorating sun of British liberty."

The author strongly pleads, and seemingly with a claim to a
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fair hearing from our *pilots at the helm*, for some PUBLIC and NATIONAL ENCOURAGEMENT to the disconsolate arts. After proving, that we have artists, in spite of the malice of connoisseurship (which can find no merit in any thing that is not old or of foreign growth), who would do honour to any age or country, he again *complains* of the exclusive patronage given by our Bedfords, our Somervilles, and our Cokes, to the more ignoble studies of *breeding and feeding*, and producing the best plough or the newest drill.

' The more elegant, the more refined, and surely in an enlightened view, not the least useful pursuits of life, experience in the present day but little kindness; they are out of the pale of public solicitude, unnoticed in the press of bolder claimants. We hear of no institutions formed to protect and encourage them; of no prizes granted to the *caterers* of mind, to the *prime feeders* of intellect, to the *best cultivators* of taste and refinement: the growth of genius is neglected for the propagation of monsters; and again the *fatted calf* has become the most acceptable offering at the shrine of power and patronage. " *Pingue pecus domino facias**" is the universal prayer, but the " *et cætera præter ingenium*," is forgotten.'

We have consolidated the Preface and the very copious Notes to the poem, because the general design of both appears to be the same. Nor will the ratio of the prose to the poetry in our critique be found to exceed that in the original. We now, however, hasten to treat our readers with a view of the poem.—Though divided into two parts (we presume on account of its extending to nearly a thousand lines), it includes only the first of four books on the subject of painting, with which we hope the author will oblige the public, as soon as he has maturely revised them. He thus proposes his subject.

' What various aids the student's course requires,
Whom Art allures, and love of fame inspires;
But chief, what toils demand his earlier hours,
Prepare his triumphs, and unfold his powers,
The Muse attempts—with beating bosom springs,
And dares advent'rous on didactic wings.' p. 1.

The leading subjects of the first part are—Britain late in due attention to Painting—her capacity to excel argued from her early eminence in Poetry and Science—progress in Refinement—Royal Academy—recent artists—Genius indispensable to the painter—his obstacles to success—utility of patronage, yet usually attended with corruption—genuine liberty preferable to refinement—views for the union of those in Britain.

Among the late excellent painters, Mr. S. justly distinguishes Mortimer, Wilson, Hogarth, Gainsborough, and last, not least,

* ' Horace.'

Sir Joshua Reynolds. To the spirit of the latter, the following apostrophe, glowing with the finest colours of fancy and feeling, is addressed.

' Whether on Titian's golden pinion borne,
 Bath'd in the bloom of heaven's immortal morn,
 Thou sunward take thy sympathetic flight,
 To sport amidst the progeny of light ;
 Or rapt to thy lov'd Buonaroti's car,
 'Midst epic glories flaming from afar,
 With him, in awful frenzy fir'd to rove
 The regions of sublimity above,
 Seize Grandeur's form, astride the lightning's blast,
 On death's dark verge, or danger's summit cast :
 Immortal spirit ! lo ! her virgin lays,
 The Muse to thee an humble tribute pays ;
 A muse unknown, unequal to aspire,
 A truant from the pencil to the lyre ;
 Alternate cool'd, and kindled to a blaze,
 As fear, or fancy, whisper blame or praise ;
 Who, though she oft has mark'd, with moral aim,
 The harpies hovering o'er the feast of Fame ;
 Has heard, in hollow sounds with awe impress'd,
 The nightmare moanings of Ambition's breast ;
 Yet touch'd to rapture oft, her thrilling soul
 Through all its chords, aspiring thoughts control ;
 And, fondly musing o'er what time may crown,
 She feeds wild hopes in visions of renown.

' No rhyming parasite of travell'd pride,
 She courts no coxcomb from the Tyber's side ;
 Suborns no pedant from the critic throng,
 No mock Mæcenæ supplicates in song ;
 From all that meanness courts, that pride reveres,
 She asks no sanction, and no censure fears ;
 Or sink, or soar, on her own strength relies,
 And scorns the flatterer's passport to the skies,
 But lend a ray of thy peculiar light,
 Guide of her art, and guardian of her flight !
 Through Nature's paths conduct her doubtful way,
 Nor let a thought unworthy stain the lay.' pp. 21, 22.

The genuine patriotism of the writer is very forcibly expressed, toward the close of this division of the poem.

' — Though dear, most dear the joys of art,
 The Muse too, shrin'd " within my heart of heart,"
 Though throbbing there, their mingled raptures warm,
 My life's employment, and my leisure's charm ;
 My soul's first choice, my fancy's early flame ;
 My chance of fortune, and my hopes of fame ;
 No, not e'en these should bribe the patriot strain,
 To shed false lustre round ambition's reign ;

Or wreath his brow (howe'er his country grac'd),
 Who sapp'd her freedom, while he sav'd her taste.
 No, not for these, though else denied their charms,
 Shut from the pure elysium of their arms,
 Would I, my country, see in evil hour,
 Thy freeborn sons the sycophants of power ;
 See the rough virtues of thy clime replac'd
 By smooth servility, with polish'd taste ;
 Thy blunt bold spirit, now that fires the brave,
 Sink in the state, and languish in the slave ;
 The man unnerv'd—in silken bonds suppress'd,
 And life a listless, lacker'd gloom at best.' pp. 37, 38.

The Second Part commences with the author's complaints of objects and pursuits, which engross general attention and alienate it from a due encouragement of the fine arts. Among these he classes false philosophy, and a rage for chemistry, agriculture, and political economy—a state of hostility—deficiency of patriotic taste, and affectation of foreign productions—lukewarmness of real connoisseurs—inattention of persons in power—ignorance of picture collectors. With more pleasure he notices, commercial patronage, pays a tribute to the memory of Alderman Boydell and the late Duke of Bridgewater, exhorts and encourages junior artists, and delineates the genuine critic and painter.

We think Mr. S. a little severe in his strictures on the fashionable pursuits of chemistry, agriculture, &c. although he confesses them to have been subservient to the most valuable purposes of domestic life and commercial intercourse. Satire too often seems to condemn the use of a thing, when she is only correcting the abuse of it.

The following extract affords so favourable a specimen of the author's talents both in the more playful and more serious walks of Satire, that we shall make no apology for its length.

' Lo ! e'en the fair with learned fury fraught !
 On beauty's brow affect the frown of thought,
 To studious seeming discipline their face,
 And wear the mask of meaning in grimace.
 Clorinda with electric ardour glows,
 And frights with full-charg'd battery her beaux,
 The common conquests of her eyes disdains,
 And holds her slaves in scientific chains ;
 Each weeping Grace her shrine deserted views,
 And calls for vengeance, on th' indignant Muse,
 While Cupid trembling, flies th' infected ground,
 Scar'd at the philosophic scowl around.
 ' Nor yet in private life alone display'd,
 A solemn farce in Fashion's masquerade ;
 To higher spheres th' ambitious rage resorts,
 Pollutes e'en politics, and catches courts :

Professors

Professors there in pride of power elate,
 Would try experiments on every state,
 Reorganize the globe on *Reason's* plan,
 New-temper Nature, and new-model man.
 No more her ancient settled system priz'd,
 Lo ! Europe like a compound analyz'd !
 Her laws, modes, morals, melted down, to try
 What forms the fighting elements supply ;
 What shapes of social order rise refin'd,
 From Speculation's crucible combin'd ;
 While cool state chymists watch the boiling brim,
 And life's low dregs upon the surface swim.
 What ! though 'midst Passion's fiery tumults toss'd,
 A generation 's in the process lost,
 Regardless of his raw material, man,
 The calm philosopher pursues his plan :
 Looks on the ruin of a race with scorn,
 And works the weal of ages yet unborn.

' Caught by the desolating blasts that sweep,
 With sable pinions o'er the social deep,
 Life's gentler joys, that spread their silken sails,
 In calmer seas, and summer-breathing gales,
 Disaster'd wander o'er the waste that roars
 In threat'ning tumult round Refinement's shores.
 The public mind with pond'rous cares oppress'd,
 While Europe's dangers throb in every breast,
 Can scarce a thought on humbler claimants waste,
 The drooping sons of genius, and of taste.
 Stunn'd by the crash of empires falling round,
 The deafen'd sense admits no softer sound ;
 Each Muse desponding strikes her lyre in vain,
 She finds no ear at leisure for the strain ;
 Art's toiling sons their slighted stores unfold,
 Each eye is vacant, and each heart is cold.' pp. 57—64.

In having allowed Mr. S.'s claim to the fine sensibilities of the Painter, we may be considered as having assigned to him the essential requisites of the Poet ; and his first essay in this character demonstrates, that his powers of execution are not limited to the pencil. We regard a painter, who can detail the dictates, and maintain the honours of his art, in lines like those which we have quoted, as a rare and very valuable accession to the republic of letters ; and we hope to derive from the completion of his design, the desideratum of an English original poem, that may equally instruct and animate our rising artists, that may correct the public taste, and excite its patronage. It was not, however, to be expected, that 'a truant from the pencil to the lyre,' should manage both instruments with equal adroitness. Mr. S.'s versification has numerous defects, which practice, we hope, will obviate. He is seldom deficient in energy ; but melody,

lody, ease, and precision are often sacrificed. We are surprised at his over-weening fondness for alliteration; and still more at his repeated obtrusion of the epithet "kindless," of which we can neither make English nor sense. Such lines as these—

'*Bove* all, a dauntless soul to persevere.' p. 28.

'*Anarch's* grim gods a pagan world devour.' p. 40.

'Art's mild complaint still sleeps on *pow-er's* ear.' p. 75.

will not, we hope, disgrace the remaining parts of this valuable poem, nor any other edition of the present. The notes rather exceed the proportion which they should bear to the text, even in a didactic work; and, though both entertaining and useful, they might derive advantage from compression. A false glitter is sometimes observable both in the prose and the poetry: but these are merely exceptions to the general excellence, which we do not hesitate to ascribe to Mr. S.'s performance; and they are mostly blemishes, which he may easily efface.

Art. III. *The Book of the Prophet Isaiah, in Hebrew and English; the Hebrew Text metrically arranged: the Translation altered from that of Bishop Lowth: with Notes critical and explanatory.* By Joseph Stock, D.D. Bishop of Killala, &c. 4to. pp. 185. Price 1l. 1s. Robinsons. 1803.

A JUDICIOUS and impartial version of the Sacred Scriptures is one of the most valuable blessings which any nation can possess. That the common English translation merits this character we are convinced by habitual examination. We therefore regard every expression, whether from the pulpit or the press, that tends to disgust our countrymen with the only view in which they can, for the greater part, contemplate God's revealed will, as equally pregnant with mischief, and destitute of truth. We have never yet seen an English version of the whole Scriptures, or of the New Testament alone, (numerous as are the translations which have been published of the latter,) that we could prefer, in the main, to that in common use. It is, however, in various points of subordinate consequence, susceptible of critical emendation, from discoveries of more recent date; and praise is due to many learned men, and among them to several dignitaries of the Church of England and Ireland, who have communicated to the public the fruit of their researches on various books of Scripture.

No inspired penman has drawn the attention of Biblical Critics more frequently than the prophet Isaiah: and the evangelical tenor of his writings, as well as their peculiar sublimity, justify this marked attention. The work of Bishop Lowth on the subject has deservedly excited general notice and applause. Bishop Stock's performance is avowedly grounded on that of his dignified

dignified predecessor; but it so often varies from his model, that it is with propriety he speaks of it in his Preface, as "almost a new translation." p. ix. A minute investigation, therefore, of alterations so numerous, on a subject which had previously been so much laboured, seems necessary, in order to ascertain the merits of the present work. In attempting this, we shall make it our principal aim to preserve the impartiality, which is peculiarly requisite, where the sense and the form of a sacred writing are concerned.

His lordship has added to his version the Hebrew text; with which he has taken great pains, to reduce it to a metrical arrangement that might correspond with the Masoretic punctuation. The result appears to be scarcely adequate to his trouble.

We adopt the sentiments of Bishop Lowth, on the subject of this punctuation; and as its real nature and value are but little understood, we subjoin in a note that paragraph of the Preliminary Dissertation to his *Isaiah*, which conveys his discriminating and able views of this matter.*

* "The Masoretic Punctuation, by which the pronunciation of the language is given, the forms of the several parts of speech, the construction of the words, the distribution and limits of the sentences, and the connection of the several members, are fixed, is in effect an Interpretation of the Hebrew Text made by the Jews of late ages, probably not earlier than the Eighth Century, and may be considered as their Translation of the Old Testament. Where the words unpointed are capable of various meanings, according as they may be variously pronounced and constructed, the Jews by their pointing have determined them to one meaning and construction; and the sense, which they thus give, is Their sense of the passage: just as the rendering of a Translator into another language is His sense; that is, the sense in which in His opinion the original words are to be taken; and it has no other authority, than what arises from its being agreeable to the rules of just interpretation. But because in the Languages of Europe the vowels are essential parts of written words, a notion was too hastily taken up by the learned at the revival of Letters, when the original Scriptures began to be more carefully examined, that the vowel points were necessary appendages of the Hebrew Letters, and therefore coeval with them; at least that they became absolutely necessary, when the Hebrew was become a dead language, and must have been added by Ezra, who collected and formed the canon of the Old Testament, in regard to all the books of it in his time extant. On this supposition the points have been considered as part of the Hebrew Text, and as giving the meaning of it on no less than divine authority. Accordingly our public Translations in the modern Tongues for the use of the Church among Protestants, and so likewise the modern Latin Translations, are, for the most part, close copies of the Hebrew Pointed Text, and are in reality only Versions at second hand, Translations of the Jews interpretation of the Old Testament. We do not deny the usefulness of this interpretation, nor would

we

Our author's idea, that the *historical* parts of the Old Testament are metrical, is, so far as we know, original. He does not, indeed, seem to consider the sentiment as of much importance, in which we fully coincide; and since he has adduced no argument to support his position, we may dismiss it without further comment. On an attentive review of the translation now before us, it appears that his lordship has, in several places, suggested improvements of former versions; and that many of the Notes contain observations which are both judicious and satisfactory; but that, in frequent instances, alterations have been made without sufficient occasion, and that in several cases they may be deemed unwarrantable. To justify our opinion, we shall exhibit, at some length, the evidence on which it is founded. Among instances, in which we think former translations have been amended, and judicious observations have been introduced, by the translator, we mark the following.

Ch. xxix. v. 21. Instead of, "who make a man an offender for a word," the passage is rendered, "that cause the poor man to be cast in the process." We are disposed to acquiesce in the propriety of this alteration, as it fixes the meaning to judicial proceedings, and thereby preserves the uniformity of the whole. In ch. liii. v. 9. instead of, "and with the rich in his death," the meaning of which is not very clear, our author writes, "but with the opulent is his tomb." This translation, which is adopted from Lowth, agrees better than the common one with the genius of Hebrew poetry, as it more perfectly preserves the parallelism. The author's note upon the word *במתו* is ingenious, and, we think, not without foundation. Many other corrections might be produced, the propriety of which we apprehend to be unquestionable: but these specimens may satisfy our readers, whom we wish to refer to the translation itself. It is with less pleasure, though unavoidably at greater length, that we discharge the duty of our office, by proceeding to shew wherein our author has failed in his object of improving the English version

we be thought to detract from its merit by setting it in this light: it is, perhaps, upon the whole, preferable to any one of the ancient Versions; it has, probably, the great advantage of having been formed upon a traditional explanation of the Text, and of being generally agreeable to that sense of Scripture, which passed current, and was commonly received by the Jewish nation in ancient times; and it has certainly been of great service to the moderns in leading them into the knowledge of the Hebrew tongue. But they would have made a much better use of it, and a greater progress in the explication of the Scriptures of the Old Testament, had they consulted it, without absolutely submitting to its authority; had they considered it as an assistant, not as an infallible guide.

of Isaiah. In performing this task, it may be useful to arrange our remarks under several distinct heads, according to the kinds of impropriety which we have observed. We must, however, previously object to one expression that occurs almost in every page, "Jehovah of hosts." This deviation from both the common version and that of Bishop Lowth, involves at once harshness of sound and absence of meaning. The word Jehovah, if retained, can only be considered as a proper name. The term צְבָאוֹת implies supremacy over all created beings, and, when standing in connexion with the former, might, perhaps, best be rendered "the supreme." Under the general head of *unnecessary* alterations, we reckon all changes which are *merely verbal*, that is, when the sense remains precisely the same; except the former terms were peculiarly uncouth: and we object to them the more, because our author, in his Preface, had declared his intention of avoiding such alterations. "The language," says his lordship, "of my translation is kept as close as may be to the *time-hallowed* phraseology of the English established version." p. viii. How far this is the case in reality, will appear from some of the following specimens. Ch. xxviii. v. 2. The common translation stands thus: "Behold the Lord hath a mighty and strong one." Which is thus altered by his lordship: "Behold the Lord hath a strong and a stout one." Chap. xxix. v. 22. common version. "Neither shall his face now wax pale," altered to, "neither shall his looks now grow pale." Ch. xxxi. v. 4. The established version has, "to fight for Mount Zion, and for the hill thereof," altered, "to fight for Mount Zion, and for its slope." Ch. xxxii. v. 18. The common translation stands thus: "and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." In this instance Bishop Lowth's version, though merely synonymous, is adopted: "and my people shall dwell in a peaceful mansion, and in habitations secure, and in resting places undisturbed." Ch. xxxv. 1. Established version: "the wilderness and the solitary place," altered after Bishop Lowth again, "the desert and the waste." Ver. 2. "excellency of Carmel," altered to, "splendor of Carmel." Variations of this kind, which continually occur, are obvious departures from the rule which our author prescribed to himself. Beside these deviations, which appear to us unnecessary, there are other innovations which we cannot but think *improper*, on various accounts. Under this head we range the following *inelegant terms*: Ch. i. 18. "Let us settle our dispute." Ch. v. 30. "In that day there shall be a growl against them." Ch. xxxii. 5. "No more shall the sneaking man be called generous." Ch. lxiii. 2. "Striding on in the greatness of his strength." V. 3. "Their life-
ing

blood *spurred* upon my garments." Other instances might be produced, but these may be sufficient. We likewise deem improper the introduction of *technical phrases*, which belong to the minutiae of an art or a profession, and do not suit the purpose of the prophet, who only refers to the subject casually. In this view, we think "horsemen" preferable to "cavalry;" and "plough share" better than "coulter." We apprehend also, that the Israelites, like other eastern nations, used the plough without any coulter. We consider the use of *particular* instead of general terms as a fault, with which our author is sometimes chargeable. In ch. i. 29. his lordship has changed "oak" into "holm-oak." By translating אֵלֶּה, "elm," v. 30. the force of the prophet's allusion to the 29th verse is moreover lost. Whatever אֵלֶּה is, that must אֵלֶּה be; for it is evidently the intention of the writer to point out the punishment as referring to the sin. They had been fond of *oaks* and *gardens*, therefore should they be "as *an oak* whose leaf fadeth, and as a *garden* that hath no water." This is a mode of expression common in the prophecies; as in chap. xxx. 3, 16, and in many other places. Ch. xxxiii. 18. "Where now is the commissary, where the collector, where the barrack-master?" We prefer the passage as it stands in the established version: "Where is the scribe, where is the receiver, where is he that counteth the towers?" as more congenial with the dignity of poetry. Ch. xix. 9. The term "*brown-linens*," appears objectionable on the same ground. Ch. v. 4. Our author renders נֶאֱשִׁים "night shade berries," to which we do not hesitate to prefer Lowth's translation, "poisonous berries."

We proceed now to give some examples of *inverted arrangement*, arising from a too strict adherence to the order of the original. His lordship had said in his Preface, "as far as the idiom of the two languages would allow it, I have arranged the English words in the same order in which the corresponding words are collocated in the Hebrew." p. x. We have very little doubt, that the authors of our common version were sensible of the propriety of observing this rule; and what we condemn in the present translation is, not an adherence to the principle, but, what we think, a misapplication of it. Ch. v. 28. His lordship's version stands thus: "The hoofs of their horses as flint are counted." We prefer the natural order observed in our authorized translation: "Their horses' hoofs shall be counted like flint." We are far from thinking, that exactness in rendering has any necessary connexion with the order of the words: on the contrary, perspicuity is, in many instances, more effectually consulted by a departure from the arrangement of the original. What may possess beauty, and be consistent with perspicuity,

in one language, may in another be harsh and obscure. What English reader can repeat with satisfaction the following passages :

- ' Carried off shall be the wealth of Damascus'—viii. 4.
- ' That orphans they may plunder—x. 2.
- ' Ceaseth the mirth of the tabrets—
- ' At rest is the noise of the exulting—
- ' Ceaseth the mirth of the harp.'—xxiv. 8.
- ' From whom deeply have revolted the children of Israel.'—xxxi. 6.

These instances may suffice under this division. In perusing his lordship's translation, there appeared to us, in some instances, to be a *confusion*, which made the sentences almost unintelligible. Of such cases let the following serve as specimens. Ch. x. 22. "Their fixed completion taketh its round in righteousness." Ch. xxvii. 8. "In exact measure, when she sprouteth forth, wilt thou debate with her, doubting to let go his rough blast, in the day of the east wind." We acknowledge, that the common translation is in these places obscure, if not unintelligible; but we doubt if the obscurity be removed in the new version.

We will point out some instances, in which, according to our judgment, his lordship has *mis-translated* the Hebrew. In ch. vi. 12. he translates *ורבה העזובה*, "and there shall be many a destitute woman," instead of, "there shall be a great forsaking." The present translation agrees better with the Hebrew idiom than the proposed alteration. To have authorized such a change, the original should have been *ורבות העזובות*.

Ch. xii. 4. Our author has altered, "make mention that his name is exalted," into "record ye how exalted is his name." The translation, as it now stands, is more agreeable to the original: the alteration proposed would require *מה* instead of *כי*.

Ch. lii. 8. His lordship seems to have departed from the original, without any apparent temptation. "They shall see eye to eye, when the Lord shall bring again Zion." This is the received translation, which is perfectly literal, and conveys a plain sense. Our author, however, evidently judged otherwise; for his translation stands thus: "When face to face they shall see Jehovah bringing back Zion." This alteration does not give any important turn to the passage, and is certainly less agreeable to the original, *בשוב יהוה ציון*.

We cannot approve of the following phrases: Ch. v. 15. "The grave hath enlarged *her person*." Ch. xxx. 22. "Thou shalt *eject* them." *Eject* is now merely a forensic term. Ch. xlii. 4. "He shall not slacken nor *founder*." *Founder* is applied, we believe, almost exclusively to a vessel being lost at sea. A horse is said *to be foundered* in a passive sense; but we do not think the word is ever employed in the sense which our author here extends. Ver. 7. "Sitters

in

in darkness ;" and, elsewhere, "sitters in judgment ;" appear objectionable on similar grounds. The words "captivate" and "militate" are now seldom applied as his lordship applies them, to military affairs.

The author sometimes proposes his opinion, with a confidence not well suited to the uncertainty of conjectural criticism. "*It is the plural feminine, not as commonly supposed, &c.*" Chap. xxxvi. 5. note. Again, "the text of Jeremiah supplies the true reading here, and not *vice versa*, as some suppose." Chap. xv. 5. note.

Having noticed these particulars, as needing correction, we think it the more proper to repeat, that there are many things in the work before us well deserving the attention of those who wish to see the text of the prophet Isaiah elucidated ; and to express our satisfaction at every instance, in which persons of his lordship's station evince their diligence in biblical studies, and their concern for the illustration of the sacred books. In order that the present work may become more extensively useful, we wish to see it in a cheaper form, as its substance may easily be comprised in a much smaller volume. Typographical correctness being, in the Hebrew language especially, a matter of importance, we are sorry to observe very numerous errors of this kind in the present work. We have marked more than ninety such passages. To insert the proper readings would occupy several of our pages with matter, that could not be interesting to many of our readers : but, as his lordship has intimated his expectation of reprinting the volume, we refer to the passages in which we have observed inaccuracies of the Hebrew text.

Chap. i. 5, 18. ii. 2, 15, 18. iii. 11, 24. v. 8, 25. vi. 2. vii. 9 twice, 15. viii. 6, 14. ix. 4. x. 25. xi. 4, 12. xiii. 1, 2, 7, 20. xv. 5. xix. 2, 16, 19, 23. xxii. 11. xxiii. 11, 13. xxiv. 16, 18. xxv. 8. xxvi. 16. xxviii. 28. xxix. 8. xxx. 13, 22, 28 note. xxxiv. 37. xxxv. 8. xxxvi. 2, 5 note. xxxvii. 9, 20 note. xxxviii. 3, 6, 10 note. xl. 9. xli. 19 note. xlii. 8. xliii. 15, 16, 24, 26. xlv. 3, 18, 20. xlv. 14. xlv. 11. xlvii. 8, 11 note. xlix. 15, 22. l. 8. li. 12. liii. 9 note. lv. 12 twice. lvi. 6. lvii. 6, 8 note, 11. lviii. 6, 14. lx. 2, 4, 6, 9, 17. lxii. 2. lxiii. 10, 11. lxv. 8, 11, 12, 25. lxvi. 11, 20, and a word omitted. In the errata, after "page 159," read line 12.

The concern that we feel for the revival of literature in the Sister Island, has induced us thus closely to investigate a work, which originated in one of its remotest districts ; and to introduce it to the attention of our readers, although its date preceded the usual extent of our retrospective notice. We hope that the Right Reverend Author will regard these circumstances as the strongest proof we could give of our respect, and as an apology for the liberties which we have taken with a view to the advantage of biblical students.

Art. IV. *The Asiatic Annual Register*; or, a View of the History of Hindustan, and of the Politics, Commerce, and Literature of Asia, for the Year 1803. Octavo. pp. nearly 800. Price 12s. London, Cadell and Davies. 1804.

THE British possessions in the East have, of late years, so rapidly increased in extent and importance, that the public at large cannot be too well informed concerning them; and that powerful body, the East India Company, is especially engaged by every motive, to procure and to communicate information, not only to its own members, but also to the British Parliament and the British nation, to whom it is peculiarly accountable. This can be by no other means so well accomplished, as by the press; for, as to official communications, whether at the India House, or in Parliament, they are neither so convenient, nor can they be so extensive, as a compilation like that before us. The limits of official duty restrain the pen of a writer within his own department; and, provided what he offers be correct, he incurs no blame for omissions, beyond the line of his responsibility. The magnitude too of the papers presented, the intricacy of the calculations which they contain, the colouring put upon them by public speakers whose comments are rarely free from the influence of party, these and other causes prevent that cool consideration of them, that sedate investigation of their contents, which is indispensable to the very existence of a clear and determinate opinion on their merits, and an accurate judgment on the facts which they divulge.

It was with pleasure, therefore, that we perused the former volumes of the series, of which the present volume is the fifth. Their contents have generally been both amusing and instructive; and though we cannot but think we perceive that the hand of exertion is guided by the eye of authority, yet we have no work among us from which equal information respecting our Indian possessions can be collected, or wherein the events recorded in these compilations may readily be found. The Miscellany now before us has indeed made pretty free with the last published volume of Asiatic Researches. Whether this was judicious in the editor, we have our doubts. Though it forms no objection to those readers who peruse only *one* of these works; yet to those who purchase *both*, it is some disparagement of that which copies the other. To the former volumes has been prefixed a History of India, divided into various periods, and accommodated to the convenience of publication; but the War with the Mahrattas having lately occupied much of the public attention, and having been the subject of opinions diametrically opposite, as well in the Direction of the Company, as in Parliament, and among the Public, the editor has substituted a History of this War, which occupies 77 pages; and an
Appendix

Appendix to it, which occupies 87 more. This article is of importance: but it is the communication of one party only, and is connected with previous circumstances, which ought to be maturely considered, before we can determine the justice or the policy of this *enterprise*.

We have, next, the Chronicle of Events in India; which is compiled chiefly from newspapers printed in that country. It contains the usual records of losses, gains, lawsuits, births, marriages, and deaths. The Home Intelligence, or Debates at the India House, and the conduct of the Court of Directors; the State Papers, and Public Accounts of the Company; the Treaties of Peace; the Statutes of the College at Fort William; occupy a considerable, and very important department. To these are added, Proceedings in the British Parliament, relative to our Indian territories; which, of course, have appeared in our Daily Chronicles long ago, but are very properly recorded here. Another portion of the work, which contains select Characters of Eminent Persons who have flourished in Asia, whether under our own government or otherwise, is naturally interesting; and might be rendered extremely acceptable to the general reader, to the man of science, to the politician, and to the philanthropist. It requires, however, an access to original documents, an extent of correspondence, and opportunities of research, which fall to the lot of few. Those, who have leisure for such inquiries, have rarely the necessary power or influence to ensure their success; and those, whose exalted situations might seem to command such information, have as rarely, at least, the leisure necessary to carry the measures into effect, or to maintain that steady perseverance which is indispensable to the attainment of their purpose. The volume next introduces Miscellaneous Tracts; among which we notice those on the Maritime Commerce of Bengal, those on Ship Building in India, and those on the Mahratta States, as deserving of peculiar attention: the first especially, as being too little understood in Europe, but really of great concern to the British nation. As the softer art of Poetry may well be expected to flourish in Asia, its native soil, we have a few Asiatic Poems; but of these we have seen the most interesting many years since; and this department is by no means so brilliant as we could wish it, and as we are persuaded it might be made: nor can we say much in favour of the Account of Books, with which the volume concludes. We recommend increased assiduity in the conduct of this Annual Miscellany. Some of its branches particularly demand renovated vigour and attention.

Having thus stated, generally, our opinion of the work, which, from the variety and dissimilarity of its contents, does not admit

of a more regular analysis, we shall extract a few passages for the information and satisfaction of our readers.

We shall first register the estimate of the situation of the East India Company, as given by Lord Castlereagh, March 14, 1803, in order that it may form a comparison with future statements.

‘That it appears to this Committee, that the balance of stock in favour of the East India Company’s commerce in China, amounted, at the conclusion of the year 1800-1, to the sum of 1,019,551l.

‘That it appears to this Committee, that the debts owing by the East India Company in Great Britain (including 74,757l. of debts transferred from India) amounted, on the 1st day of March 1802, to 4,822,683l.

‘That it appears to this Committee, that the effects of the East India Company in England, and afloat outward, consisting of annuities, cash in treasury, goods sold not paid for, goods unsold, cargoes afloat, and other articles in their commerce, amounted, on the first day of March 1802, to 16,802,760l. including 3,573,339l. stated by the Company as a claim upon government, subject to adjustment.

‘That it appears to this Committee, that the sales of the East India Company’s goods, which, in February 1793, were estimated on an average to amount to 4,988,300l. amounted, in the year 1801-2, to 6,630,487l.’ *State Papers*, p. 178.

Our readers will peruse the following account with indignation, wonder, and sympathy: can the *polished*, the *civilized* Hindoos vindicate and promote such practices!

‘The dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of nature, in the custom of offering human sacrifices to the Ganges, where they are devoured by the sharks.

‘These sacrifices are of two descriptions: first, of aged persons of both sexes, which are voluntary; and of children, which of course are involuntary. The fixed periods for the performance of those rites, are at the full moons, in November and January.

‘The custom of sacrificing children arises from superstitious vows made by the parents; who, when apprehensive of not having issue, promised in the event of their having five children, to devote the fifth to the Ganges.

‘The island of Sagor, where these inhuman rites are administered, is held to be peculiarly sacred from its being considered as the termination of the Ganges, and the junction of that river with the sea, is denominated *the place of sacrifice*.

‘So lately as November 1801, some European seamen belonging to the pilot-service of Bengal, being on shore on the island, were witnesses to this horrid ceremony. The information they gave before one of the justices of the peace for Calcutta, was on oath to the following effect:

‘That on going on shore, they saw the entrails of a human body floating on the water, and at the same time a great number of the natives assembled on the beach, as near as they could guess, about three thousand. That on asking a Fakeer why so many of the natives were put into the water, he answered, that the head Fakeer had ordered them to go into the water to be devoured by sharks, for the prosperity of their
respective

respective families; that they saw eleven men, women, and boys thus destroyed; and it further appeared by other incontestible evidence, that the victims destroyed in November amounted to 39; and moreover, that a boy, about twelve years old, who had been thrown into the river, having saved himself by swimming, a Gosayne endeavoured to extend his protection to him; but singular and unnatural as it may appear, he was again seized and committed to destruction by his own parents.

‘To prevent this practice, a law was enacted in March 1802, declaring any person who should aid or assist in forcing any individual to be a victim of this superstition, guilty of murder. But, with respect to the voluntary sacrifice of the aged and infirm, the practice prevailed so generally, and was considered by the Hindus, under some circumstances, so instrumental to their happiness in a future state of existence, that it was doubted whether any rule could be adopted to prevent a practice, not only rooted in the remotest antiquity, but sanctioned by express tenets in their most sacred books; while the custom of sacrificing children stands not either on the prescriptive laws of antiquity, or on any tenet of the Shanscrit; but, on the contrary, it is among the Hindus accounted a pious and meritorious act, to rescue a child from destruction, and afterwards adopt and maintain it; nevertheless, the vow by which the fifth child is devoted, is considered to be nearly as binding as any written or prescriptive law.’ *Characters*, pp. 29, 30.

The trade of Bengal may be classed under the following general heads.

‘The grand article which supports the eastern trade is opium. This fascinating drug has ever been in great request amongst all eastern nations, but more particularly among the Malays. In its oblivious fume (for they generally smoke it) they find refuge from every care and anxiety; and, when the evils of life press beyond their powers of endurance, taken in another form, it excites the devoted wretch to deeds of horror and destruction. The Chinese, notwithstanding it is prohibited by their laws, under severe penalties, appear to be equally fond of the drug.

‘To the gulphs of Arabia and Persia, Bengal sends grain, sugar, silk, and cotton piece goods, &c. This trade was formerly so considerable, that the annual returns were estimated at thirty lacks of rupees; but, owing to the anarchy which has prevailed in Persia since the death of Kherim Khan, the successor of Nadir Shah, and in Egypt, since the overthrow of Ali Bey, with a variety of other causes, it has greatly declined of late years.’ *Miscellaneous Tracts*, pp. 8, 9.

‘From Europe she receives metals of all sorts, wrought and unwrought, woollens of various kinds, naval and military stores of every description, gold and silver coin and bullion; and almost every article of the produce of Europe, which people in affluent circumstances there consume, is imported for the use of the European inhabitants.

‘The returns from Madras, and the coast of Coromandel, consist of salt, red-wood, some fine long cloth, izarees, and chintz, and occasional speculations of European goods, or the produce of other countries previously imported there. The balance due to Bengal is either absorbed by drafts or bills on this government, drawn by the Madras presidency, or is remitted in specie.

‘From

' From the eastern islands and Malay coast are received pepper, tin, wax, dammer, brimstone, gold dust, specie, beetlenut, spices, benzoin, &c.; from China, tutenague, sugar-candy, tea, allum, dammer, porcelain, and lacquered ware, and a variety of manufactured goods; and from Manilla, indigo of a very fine quality, (which is re-exported to Europe) sugar, japan-wood, and specie. The balance of this trade, meaning the whole eastern commerce, is generally paid into the Company's treasury at Canton, for bills on the court of directors, (which are negotiated here, and whilst the exchange was at 5s. 6d. for the Spanish dollar, formed an advantageous remittance), or it is absorbed by bills granted by the traders to this government; and payable to the super-cargoes in China.

' The Malabar coast pays her purchases with sandal wood, coyar rope, pepper, some cardamums, and occasional cargoes of cotton-wool; the balance is remitted by bills, or sunk in the annual supplies which Bengal furnishes to the presidency of Bombay.

' From Pegue are brought teak timber, tin, wax, elephants' teeth, lac, &c. The Gulfs make their returns in coffee, specie, brimstone, dates, and some other articles of inconsiderable value. And the Maldives and eastern coast of Africa, supply cowries and coyar.' p. 11.

' The Hindus say, "that all things come undefiled from the shop." Or in other words of Menu, "the hand of an artist *employed in his art* is always pure; so is every vendible commodity when exposed to sale."

' This practical maxim regulates the daily practice of the highest and lowest classes, which is never questioned, never controverted. It permits the use of any article purchased at a shop, without enquiry how wrought, or by whom handled.' p. 14.

' Numbers of Hindus may be seen, in the rainy season, and in winter, walking the streets of Calcutta, wrapped in a piece of English broad cloth, to protect them from the inclemency of the weather.' p. 15.

' A very calamitous event gave rise to ship-building in Bengal—the famine produced in the Carnatic by Hyder Ali's invasion, in the year 1780. The extraordinary and pressing demand thereby created for tonnage, for the transportation of grain, and supplies of troops and stores, to our settlements on the coast of Coromandel, raised the price of freight to such an enormous height, as roused the attention of almost every person in the remotest degree connected with commerce, to share in this profitable traffic. Ships not being procurable from other quarters in any proportion to the demand, individuals then began to turn their attention to the construction of ships in Bengal; and this noble and useful art has been ever since pursued with so much vigour, that Bengal, instead of depending on other countries as formerly, for the means of conveying her produce to foreign ports, now supplies not only shipping for her own commerce, but for sale to foreigners, and ship-building is become a very considerable branch of home manufactures.' p. 18.

' Ships of the largest scantling can be built in Bengal cheaper in proportion than those of smaller dimensions; for the price of large ship-timber does not rise here in the same ratio as at home; there being no scarcity to give it an artificial value, beyond the comparison of its solid contents to smaller timber.' p. 19.

' The trade of Bombay is a foreign one, and no more than a transit; and is carried on at an expence, which nothing but the convulsive state

of the surrounding native governments, and the great oppression experienced under them, could have supported. From the time that the Portuguese arrived in India, to within a few years of the close of the last century, the commerce of this side of India centered at Surat to the northward, and at Calicut to the southward. It was during the whole of that period in the hands of the Moors; viz. the Surat foreign trade was carried on by two casts, the Syrians and the Boras. The first were emigrants from Syria, and the latter from Affghan, and descended from a tribe of Jews converted to mahomedanism.' p. 86.

'Since the destruction of the Persian and the decline of the Ottoman powers, its trade to those two empires has sunk to nothing. The Syrian merchants are extinct; the Boras remain; but their circumstances are materially altered; and they will sooner or later share the fate of the Syrian merchants. About twenty-five years ago there were exported from Surat 30,000 bales of cotton annually; but since Bengal has been under our government, the improvements in commerce and agriculture have effected a wonderful change in its favour. It grows not only sufficient for the supply of its own internal consumption, but has become an exporter, and a competitor in the staple trade of this side of India in all foreign markets.' pp. 86, 87.

By some oversight, pp. 102 to 112, and 112 to 123, of the Chronicle, contain the same matter almost verbatim.

Art. V. *Correspondence between Frances, Countess of Hartford, (afterwards Duchess of Somerset,) and Henrietta Louisa, Countess of Pomfret, between the Years 1738 and 1741: In Three Volumes.* pp. 997. Price 1l. 1s. boards. R. Phillips. 1805.

THE name of Lady Hartford is immortalized in the Dedication of Thomson's Spring; and her praise is recorded in Johnson's Life of Savage, as the protector of that unfortunate man from the malignity of his merciless mother. The friends of piety and virtue will respect her, as the intimate acquaintance of Mrs. Rowe and Dr. Watts. In a volume of Miscellanies, published by the latter, are four poetical pieces by her ladyship under the signature of Eusebia; and to her that work, and Mrs. Rowe's Meditations, were dedicated. A degree of false shame, which caused her name in both Dedications to be suppressed, appears to have been the principal source of her errors, and the chief blemish of her character. To this cause, perhaps, may be ascribed her conformity to the errors and follies of fashionable life, which do not appear to have been congenial to her feelings, and were probably regretted and condemned in her serious moments. At the death of her husband, Algernon, then duke of Somerset, in 1750, she retired to Richkings, near Colnbrook, purchased of Lord Bathurst, and celebrated by Shenstone, and other poets of the day, under the name of Percy Lodge.

The character of Lady H. is thus delineated in a Prefatory Memoir, by Mr. Bingley.

'From the earliest part of her life she afforded an amiable example of virtues united with rank. Her acquirements in literature were various

ous, and her reading, particularly in history, appears to have been very extensive. She had some taste for poetical composition; but the specimens contained in the present volumes, are not, perhaps, the most favourable ones that could be adduced.

'In all her friendly attachments she was sincere, tender, and affectionate. In her family she was ever anxiously alive to the calls of duty. During the long sicknesses of lord Hartford, who, for many years previous to his death, was dreadfully afflicted with the gout, she was his principal nurse and attendant. And in care respecting the education of her children, inspiring into their youthful minds the principles of virtue, and the love of religion, she has had but too few equals in her own rank of life.' pp. xv. xvi.

One of her children, Elizabeth, married Sir Hugh Smithson, afterwards duke of Northumberland: the other, George lord Beauchamp, died in Italy at the age of 19. This severe loss appears to have been the immediate cause of Lady Hartford's seclusion. She died in 1754, in perfect resignation, we are told, "to the will of God, by whom she considered her afflictions given for wise purposes, of which it ill became her to complain."

Her noble friend and correspondent, Lady Pomfret, whose portrait is prefixed to these volumes, was the daughter of that lord Jefferys, who is said to have interrupted the funeral of Dryden, and grand daughter of the Lord Chancellor Jefferys, of infamous memory, under James II. She, as well as lady Hartford, was appointed lady of the bed-chamber to Queen Caroline, for whom they both appear to have felt a sincere attachment. At her death, in 1737, each of them retired from public life; and at this time commenced that close intimacy, which gave rise to the correspondence before us.

'These letters commenced very soon after lord Pomfret and his family left England to reside on the continent; and they were continued for about three years (till their return), at intervals of not often much more than a week from each other. There were, however, necessarily some omissions arising from illness, irregular foreign posts, and other causes, but they were not many.

'The first letter of the collection was written by lady Pomfret from Monts near Paris, in the beginning of September, 1738.' pp. xx. xxi.

In the next Spring they proceeded, by way of Lyons and Marseilles, to Geneva; thence to Sienna, where they resided half a year; and, in December, arrived at Florence.

'Here they were well accommodated, and found excellent society, both in the inhabitants, and in the constant succession of English visitors. They continued at Florence more than twelve months, residing in a house called Palazzo Ridolfi, formerly belonging to the Medici family, and particularly celebrated as having been the residence of the well-known Bianca Capello.' p. xxii.

From

From Florence, where they were visited by lady M. W. Montagu, our travellers proceeded, in January, 1741, to Rome; and, after a few months residence, returned to England, in the autumn, by way of Bologna, Venice, Augsburg, Frankfort, and Brussels.

The character and literary attainments of Lady Pomfret, who died in 1761, appear, we are told, "in every essential respect to have nearly resembled those of her amiable friend." We think, however, that considerable shades of difference are discernible. Lady Hartford appears to have been the superior in reading; lady Pomfret in observation and reflection: lady H. seems to have felt more quickly; lady P. more deeply: the one possessed a lively fancy; the other a cultivated taste. The character of their religious feelings and sentiments, so far as the letters express them, is very similar, both avowing a warm respect and attachment to true piety, a calm resignation to Divine Providence, and a contempt of atheism and infidelity. We are aware, however, that, in many persons, some of these sentiments arise, not so much from Scriptural principles as from education and philosophical refinement: and, we are persuaded, that numbers entertain a dependence on providential favour, on no other ground than an unwarranted application of the axiom, "Whatever is is best," to their own individual interest. The respectful manner in which both ladies mention Mr. Whitfield and the Methodists, (vol. i. pp. 112, 136), who were at that time attracting so much of the public attention, demonstrates a remarkable degree of candour. Lady H. seems to have formed a good opinion of Mr. W.'s talents, of the importance of his object, and of his unwearied exertions in promoting it: she vindicates him and his followers from the charge of hypocrisy, but thinks some of his Journals a little tinged with enthusiasm. Lady Pomfret observes—

'Whilst they start no new opinions, I cannot but wish (though I dare not hope) that their doctrine may prevail: for it is undeniable that the practice of the best Christians differs widely from that of the primitive ones, in exteriors at least; and where these are entirely wanting, I fear there is small guard to defend the mind from the dangerous attractions of vice.' Vol. i. p. 137.

The letters of this lady do not present much information, with respect to the moral or natural state of the countries which she traversed: her confinement to cities, and her inability to speak the Italian, prevented her from forming those distinct ideas of the characters of the various inhabitants, which subsequent writers have communicated. The manners, therefore, of the inferior classes are seldom or never noticed; but we are presented with pleasing and detailed accounts of the palaces of the great, and the society of the fashionable, to which her ladyship's rank and long residence afforded easy and familiar access. Her remarks, so far as they extend, appear to be the fruit of
correct

correct observation; and, except in a few instances, they are expressed with freedom and perspicuity, sometimes with elegance and vigour.

Lady Hartford appears to have been well acquainted with the literary characters of her time; of whom, the venerable Mrs. Carter is, we believe, the only survivor. Some of her interesting poems communicated to her ladyship, are, with other poetical and literary *morceaux*, presented to lady Pomfret in the course of the Correspondence. The remarks of lady P., suggested by one of these packets, afford a fair specimen of her turn of thought and expression.

‘Edward and Eleonora tires and provokes me, that a man who is incapable of feeling should choose such a subject to destroy. Gustavus Vasa has greatly my approbation, and I think the prohibition of it a more severe libel than any I have read. It is a thousand pities that such a genius should be lost; and if the stage cannot profit by him, I wish he would turn his thoughts on an epic poem in honour of his country. Amongst many fine subjects, I will name one to you that I think has never been touched on; and, indeed, from party writers (in which England at all times abounded), the hero is generally placed in such a light, that his virtues are clouded. The person to whom I allude, is John of Gaunt, duke of Lancaster; whose true picture is only to be found by reading Froissart, an historian universally allowed and esteemed, who was himself personally acquainted with that prince. To John of Gaunt we are in some measure indebted for the Reformation; since he was the protector of Wickliff,—the first who appeared an enemy to the errors which had crept into the Christian religion, without starting any notions that were likely to prove destructive to it. This, however, is not the part of his life that I would make the scene of the poem. I should take his conquest and settlement of Spain; which country, with the valour and success of Alexander, he was the first that reduced. He then, with the wisdom and policy of Cæsar, settled the state; marrying his daughter (who was the true heir) to the son of the king in possession. This would give room for a very beautiful episode. Could you engage him in such an enterprise, your merit to your country would exceed that of Ulysses to Greece when he brought Achilles to the Grecian camp; for no arms shine half so bright as the ink of a good pen, *nor* (or) (consequently) reflect half the glory to succeeding ages.’ Vol. i. p. 183, 185.

Lady Pomfret, in return, communicates such poetical pieces as fall in her way; some of which, but for their length, we would willingly transcribe.

The precarious conveyance, to which these Letters were entrusted, seems to have prevented the communication of any secret political history; and though they frequently advert to this among other topics, we do not observe any circumstance worthy of note, which was not at the time well known to the public. The diversions and amusements of both countries are occasionally noticed; but some of the most interesting passages in these letters are the authentic *historiettes*, as they are termed,
with

with which the amiable writers amused each other. Lady Pomfret's leisure and long residence abroad brought her acquainted with some local superstitions, which might escape a more hasty traveller: two instances of this kind occasion the following remarks from lady H.

'I am no longer surprised that Italy abounds with atheists; since a person must be as credulous as they are, to believe all the marvellous exploits ascribed to Romish saints. Perhaps an atheist would be offended to find himself taxed with credulity; but, with the leave of those gentlemen, there is as much of that weakness in supposing that their darling atoms shuffled themselves into the beautiful order which composes the universe, as in believing that an old tile can cast out devils, or that the angels amuse themselves in carving crucifixes to get money for the priests.' Vol. ii. pp. 251, 252.

Our fair traveller was not very deeply imbued with *virtù*, and she never affects it. The treasures of painting and sculpture, which she examined in the course of the journey, and particularly at Rome, she evidently beheld rather with approbation than with rapture. She never appears to express one feeling, of which her heart is unconscious. She describes with some minuteness the various galleries and palaces visited by her, but the great changes which they have undergone in half a century, and particularly the important events which have more recently pillaged them of their master-pieces, render this detail at present comparatively uninteresting. She expresses delight and astonishment at the magnificence of St. Peter's Church; and more particularly at the Mosaic work, in which the cupolas and paintings are executed.

'I went afterwards to see the men work it; which is done near the church: it is performed by placing little square bits of a glass composition on hard cement. They have of all colours, and all degrees of colours; and, when the work is polished, at the same time that it is as hard and bright as marble, it has all the shades and drawing of painting.'

'The building of this church occasioned the Reformation. Pope Julius the Second, who began it, gave his indulgences, for raising the money in Germany, to be published by the Dominicans, whereas that profitable office used to be performed by the Augustines, the order of which Luther was a member. He first took his pen to defend the rights of his order; and that drawing on a reply, he proceeded to detect further abuses: the consequence of which we all know.'

Vol. ii. pp. 209, 302, 303.

The Monte de Pietà, at Rome, says her ladyship, which has been established ever since the year 1585,

'Is certainly the greatest pawnbroker's shop in the world, and, in its kind, one of the noblest charities.'

'Any person that brings a pawn may borrow from sixpence to thirty crowns, without paying any interest; but all that is lent above that sum
pays

pays after the rate of two per cent *per annum*: at the end of the year the borrower may renew, which is done with no expense; but at the end of two years, if the pledge be not redeemed, nor the interest of the money paid, the pledge is sold, and the overplus of the debt is laid by for the owner, who has it in his power to demand it at any time within a hundred years.' Vol. iii. pp. 66. 67.

While at Rome, lady Pomfret rendered essential service to Mr. Dalton, the artist, in facilitating his access to the Capitol: he is said to have invented the manner of drawing on blue paper with black and white crayons. From this city our travellers departed in May 1741; and, having taken a rapid survey of the curiosities in the intermediate towns, arrived, in August, at Brussels, where the Correspondence terminates with their departure for England.

The two rhyming Epistles, which lady P. addresses to her friend, reflect little credit on her poetical talents. The verses of lady H. are of a different description; and, making due allowances for the period in which they were written, the following lines, relating to Percy Lodge and Lord Bathurst, are by no means despicable.

' These arbours he for other guests had plann'd:
Where wits might muse, or politics be scann'd.
He stretch'd the lawn: and cut the smooth canal,
Where Cleopatra's gilded bark might sail;
Or nymphs more modern might admire the scene,
Float on the wave, or dance upon the green!

Yet, to perfection when his work arriv'd,
His fancy tir'd of all his art contriv'd.
Careless he saw these walks and arbours, made
For one who only seeks retirement in their shade.

Like his are all the pleasures we pursue,
No more they charm us when no longer new.
Joy which delighted us in younger years,
To riper age a frantic dream appears.
Then, all we ask of Heav'n is balmy peace;
And empty hopes, and flatt'ring prospects, cease.

So, in the evening of a sultry day,
When Phœbus hides his glories in the sea,
No more the vales afford a gaudy scene,
No more the groves present a cheerful green:
The rose in vain her glowing hue would boast,—
In dusky shades her radiant bloom is lost:
Resplendent feathers now no longer deck,
With varied charms, the constant wood-dove's neck;
Bright sunny beams, alone, those colours paint,
And, they withdrawn, the borrow'd tinctures faint.
Yet in the twilight we with pleasure stray;
Nor would recal the noon and scorching ray.
The sparkling stars heav'n's vaulted roof adorn:
The voice of Music warbles from the thorn;

Where

Where Philomel her plaintive note prolongs,
And distant echoes answer to her songs.
Refreshing gales a thousand odours yield,
Stol'n from the woodbine's breath, and new-mown field.

pp. 13, 14.

Our readers must not expect in this Correspondence that sprightliness of wit, originality of remark, or extent and variety of information, which recommend the contemporary letters of lady Montague; but, on the other hand, they will not find any passage to alarm their religious sentiments, or to wound the feelings of modesty or of genuine charity.

The editor's Notes to illustrate the connection and explain the meaning of the Letters, though sometimes superfluous, discover a laudable solicitude for the convenience of the reader. Equal attention to things of importance, would have annexed fac similes of both writers; and have improved the index, which, we observe, is, in many instances, inaccurate, and very defective. The Letters, we are informed by his Dedication to Mrs. Burslem, of Wiltshire, are printed from MSS., which are the property of her family.

We ought farther to remark, in honour to the memory of lady Pomfret, that the University of Oxford is indebted to her generosity for a part of the celebrated Arundelian Collection of Marbles. It was originally purchased by her father-in-law, Sir W. Fermor, and consists of 135 statues, busts, bas reliefs, &c. which are deposited in the schools of Logic and Moral Philosophy.

Art. VI. *Selections from the Spectator, Tatler, Guardian, and Freeholder*; with a Preliminary Essay. By Anna Lætitia Barbauld: In Three Vols. 12mo. pp. 979. Price 10s. 6d. Johnson. 1804.

SIR Richard Steele has been justly styled the Father of Periodical Writing; for with him originated the admirable plan of a series of papers, which compose some of the most entertaining and instructive volumes in our language, and perhaps in any other. They are interesting and useful to persons of almost every age in the various classes of society. "When I hold one of them," says Mr. D'Israeli, (*Miscellanies*, p. 22,) "and run over with avidity, the titles of its contents, my mind is enchanted, as if it were placed among the landscapes of Valais, which Rousseau has described with so much picturesque beauty. I fancy myself seated in a cottage, amid those mountains, those vallies, those rocks, encircled by the enchantments of optical illusion. I look and behold at once the united seasons, "all climates in one place, all seasons at one instant." I gaze at once on a hundred rainbows, and trace the romantic figures of the shifting clouds. I seem to be in a temple dedicated to the service of the Goddess of Variety."

It is to Steele that we are indebted for the *Tatler*, *Spectator*, and *Guardian*; for, though he was assisted by various writers, and nearly eclipsed by the superior splendor of Addison, we ought not to forget, that *he* called forth *their* talents, united *their* various labours, and continued, amidst calumny and opposition, to publish them at his own expense and hazard. It is also apparent, that, in consequence of his example, we have been more recently instructed and delighted by the papers of Johnson, Hawkesworth, Cumberland, and many others, in the same style of composition.

From the *Tatler*, *Spectator*, and *Guardian*, adding only a few numbers from the *Freeholder*, Mrs. B. has compiled three volumes of "*Selections*;" which we have compared with the original works; and with another Selection, in three volumes, which was published so long ago as 1773, with the following title, "*The Beauties of the Spectators, Tatlers, and Guardian, collected and digested under alphabetical Heads.*" Between that selection and Mrs. B.'s we notice such an agreement, and such a variety, as might be expected, when the treasures to which the editors resorted were so various and abundant.

Mrs. B. had a right to hope, that "the reader of taste would not wish any papers to be left out which she has inserted." What she has inserted does credit to her judgement and taste; but we think she assumes too much, when she intimates, that a Selection like this may comprise "*all those papers in which the peculiar spirit and excellence of these works chiefly reside*;" p. vii.—that those which are left out have merely "*some claim to insertion*;" p. xxxvi.—and that the papers in these volumes have been "*separated from a mass of uninteresting matter*;" p. viii. We believe it possible to produce three more volumes of the size of Mrs. Barbauld's from the same sources; and to make them nearly as useful and interesting as *hers*, without introducing one of the papers which she has inserted. Let our readers, by way of trial, take up the first volume of the *Spectator*, and only look over the first twenty numbers; out of which Mrs. B. has selected No. 5, 7, 11, 12, 13, and 18; and we think they will allow any of those numbered, 1, 4, 9, 10, 15, 19, to be at least equally useful and amusing with some in her list.

Perhaps it may be conjectured, that No. 10 and 15 were omitted on account of some strictures which they contain on the female sex, whom Mrs. B. judges Addison, as well as Swift, to have considered in a very inferior light; and for whom she charges him with even betraying a contempt, p. xviii. Yet this despiser of the sex acknowledges, in one of the numbers to which we have referred, that "he knew many ladies in an exalted sphere, who joined all the beauties of mind to the ornament of dress;" and in the other, he contrasts the wise and amiable

Aurelia

Aurelia with the triflers of her sex. Triflers, it is to be feared, there are still of *both* sexes; though it is readily allowed, that, in general, the female character is greatly different from what it was in the time of Addison. "Then," says Dr. Johnson, "in the female world any acquaintance with books was distinguished only to be censured." In that age, an authoress, so excellent and accomplished as Mrs. B., might have been avoided, as an object of dislike, and a formidable prodigy. We may, perhaps, attribute the improvement that has since occurred to the instructions of Addison, whom Mrs. B. describes as "a Satyr peeping over the shoulder of the Graces;" and "the charm of whose manner" she acknowledges to be such, "that the Spectator has ever been the favourite of the toilette and the dressing-room." p. xviii.

On the whole, we hope this work may serve as a guide, to direct young readers to many papers that are best worth their notice. The Editor "would not have it imagined that such a Selection is presumptuously intended to supersede the original volumes;" and, if they have lately been treated with neglect, as she suspects, we shall be glad to find that her present work excites its readers to a more general perusal of them, especially as cheap editions of the whole may be obtained at little more than the price of these Selections.

Mrs. B. has given a few brief Notes, explanatory of some allusions in the Essays which she has selected, and it would have been useful if the number had been increased. As most of the papers, though not all, are printed entire, we see no reason why the mottos, or at least translations of them, should not have been inserted. The omission of the motto is peculiarly striking, in Tatler, No. 220, which refers to it in the following sentence: "The point of doctrine which I would propagate by this my invention, is the same which was long ago advanced by Horace, out of whom I have taken my text for this discourse." If the Editor did not chuse to prefix the mottos in general, she should have inserted in the margin the one belonging to this paper.

We have had frequent occasion to refer to Mrs. B.'s Preliminary Essay, in which her usual taste and judgement are generally displayed; but she has too much disparaged Sir R. Steele and all his coadjutors, Addison alone excepted. We should enter more minutely into a consideration of the subjects discussed in this Essay, did we not expect that they will again come before us as soon as Dr. Drake's Essays on the works in question may be completed.

We were sorry to find Mrs. B. reflecting on those as *austere* moralists, who, in that age, condemned the play-house, when she herself allows, that its licentiousness was so great, that "it was common for ladies of character to go in a mask the first night

of a new play, as they expected to be put out of countenance ;” and, at the same time, declaring, “ that it is at present *tolerably* free from gross indecency, rant, and profaneness.” pp. xxiv, xxv. We confess ourselves *austere* enough to think, that, by a lady of good sense and sound morals, no kind or degree of indecency and profaneness should be esteemed *tolerable*.

FAST SERMONS.

Art. VII. Preached at the Abbey-Church, Bath, Feb. 20, 1805; published at the Request of the Mayor and Corporation, and the Officers of the Loyal Bath Volunteers. By the Rev. Edmund Poulter, M. A. Prebendary of Winchester. 8vo. pp. 32. Price 1s. White, Hatchard.

Art. VIII. *The Fatal Use of the Sword*, &c. at St. Philip's Church, Birmingham. By the Rev. Spencer Madan, A. M. 8vo. pp. 26. Price 1s. Piercy, Birmingham.

Art. IX. *The Sword of the Lord*, &c. before the Volunteers of St. Andrew, Holborn, and St. George the Martyr, Middlesex, at St. John's Chapel, Bedford-Row. By Richard Cecil, A. M. Published at the Request of the Congregation. 8vo. pp. 32. Price 1s. Rivingtons, Hatchard.

THE Scriptures afford no encouragement to expect national blessings, or deliverance from national calamities, but by national prayer. Involved as we have been, almost uninterruptedly, for twelve years, in the most burdensome, though not the most sanguinary war, that Britain ever had to sustain; it surely becomes us to be increasingly earnest in supplication, and serious in humiliation before God; that by his providence we may be extricated from evils, which human wisdom, or force, has utterly failed to avert.

Entering, with these views, on an unprejudiced perusal of the Sermons before us, we confess that we think the former two very little adapted to promote the proper objects of an Annual Fast. The first, though it has for its motto a very solemn admonition, (Isaiah lvii. 21), appears to us nothing else than an abstruse political disquisition, tending to shew, to those who may comprehend it, that, in the present emergency, we ought to confine our attention wholly to military matters; and displaying to advantage our national force. If we mistake Mr. Poulter's object, we beg his pardon; but his sentences are so complicated, that we have really doubted, whether the request of his civil and military audience for the publication of his Sermon, was not prompted by their desire to see whether it was intelligible in print.

Mr. Madan's text, Matth. xxvi. 22., not only seems to us, as he observes it may, “ at first sight, little adapted to the purpose of

of the day;" but with the portion of *second* sight, which anonymous critics usually assume, we can neither discern the propriety of prefixing such a *motto* to a discourse in proof of the *lawfulness of war*, nor of chusing that *subject* on a day of humiliation and prayer. That a clergyman, of the name of Warner, had taken the same text, to prove the converse proposition, is no justification. He had the *sound* of the text on his side, though not the *sense*; Mr. M. has *neither*. Nor do we think that he has done more justice to the subject chosen, than to the season in his choice of a subject.

Mr. Cecil's text is Jeremiah xlvii. 6, 7. *He*, also, treats of war; and, like Mr. P., addresses a congregation, of which a considerable proportion consisted of armed citizens: but he treats the subject in a very different manner from the preceding authors. He considers it as *the Sword of the Lord*; and, in the distinct views, of a *Sore Judgement*, an *Appointed Avenger*, and a *Solemn Monitor*. His exordium is so apposite to a comparative view of the three sermons under inspection, that we gladly present it, in part, to our readers, instead of introducing farther remarks.

'When called to address an armed association on a former occasion, I felt it my duty to consider the *lawfulness* and *expediency* of such an association. I then endeavoured to prove, that, if, like *David*, you had quitted for a time your more peaceful occupations to wield the sword, you were warranted, in present circumstances, to repel any objection by replying with him, "*Is there not a cause?*" I trust the arguments then adduced, for the necessity of your recourse to arms, need neither to be repeated, nor enforced. The same cause still exists, and that with accumulated aggravation: and I must add, that you have a claim both upon the *gratitude* and upon the *assistance* of your fellow citizens in this laudable effort. The present occasion, however, of our assembling is that of humbling ourselves before God on a national fast. Such an occasion is very distinct from the former. On the former we might with propriety discuss the measure of employing the sword as a necessary *expedient*; but on a day like this, we are naturally led to deplore it as a *judgment*—to tremble before Omnipotence in arms.' pp. 5, 6.

In accounting for the protraction of war to so unusual a period, the preacher asks, in the language of his text,

'How *can* the sword of the Lord *be quiet*, while infidelity has been taking gigantic strides, unknown till of late, in Christendom?—How *can it be quiet*, when, even among *us*, opposition and contempt are daily harassing the few remaining friends of truth in their endeavours to abolish that abominable traffic, the slave trade abroad, or to suppress the grosser vices and open profanations at home? Do the *wicked* so walk on every side, as to put to rebuke every effort of virtue? Are we grown such admirers of our old inveterate enemies the French, that, if we do not actually abolish the sabbath in name, we resolve to destroy

destroy the *thing*, by our Sunday entertainments—Sunday travelling—Sunday concerts; by business, or pleasure, on that holy day?' p. 21. Art. IX.

On one subject, to which this question adverts, the first preacher on our list differs, *toto celo*, from the last. Mr. P. loudly censures the advocates for the Abolition of the Slave Trade, for persisting in their endeavours to obtain it during the war. We subjoin a *single* sentence of his sermon, as a specimen of the style that we have described.

'On the other hand, the imprudent and intemperate, though *sincere* upon these subjects, by hurrying them on *unseasonably*, are co-operating *unintentionally* with the designing and disaffected, whose sinister views are proved to be—in England, not reform of Parliament; in Ireland, not emancipation of Catholics; in the Colonies, not liberation of Slaves; but in all alike, Revolution; their real objections, in these several instances, extending beyond representation to legislation; beyond persecution to religion; beyond slavery, to subjection; and, in the general case, beyond any subserviency, to all subordination: who therefore the more urgently press them forward at this season, for the very reason that they ought to be prudently withholden; because they mean to involve, perplex, and thereby destroy, not only the Ministerial Administration, or even the Executive Government, but the whole Constitution, in Church and State, of both united countries,' pp. 13, 14, Art. VII.

The preacher seems to have forgotten, that so momentous a measure as the Union of Ireland with Britain was deemed, not merely compatible with a time of war, but even necessary on that very account. As to the Slave Trade, if every sailor employed in that destructive and iniquitous practice were transferred to his Majesty's navy, we are persuaded, on every ground of moral and political principle, that the termination of the war would be accelerated by the change.

Numerous passages in Mr. C.'s discourse would doubtless gratify our readers; but we strongly recommend the whole to their perusal, as better adapted to general usefulness than any Fast Sermon which we remember to have seen.

Art. X. *Dr. Thomson's Chemistry concluded from p. 407.*

OUR opinion of the value of Dr. Thomson's work increases, on the whole, with our acquaintance with it; but we cannot say, that we are yet prepared to express an unlimited approbation of all his arrangements. We readily acknowledge, that, in many cases, his distributions and classifications are perspicuous and appropriate. He has thrown great light on the numerous tribe of earthy, alkaline, and metalline salts, by his judicious arrangements of them; and especially in the attention which

he which has given to the properties and nomenclature of the last, to which former chemists had paid but little regard. Many other instances we could adduce, where Dr. T. has been equally happy in his distributions; but against his *general* plan we have objections, which almost every chapter of his work tends to strengthen. We think, that, in constantly laying down the *facts* on any particular subject of which he is treating, before he states any thing of the *theory*, which is to account for those facts, the author both deviates from the usual custom of writers on science, and renders the subjects on which he treats much more difficult to be understood. It is true, that the mention of some particular phenomena, which are to be accounted for, is sometimes necessary, in order to prepare the mind of the student for the use that is to be made of his theory; but a very brief statement is sufficient for this purpose. Where all the facts are recorded, especially if numerous, the time of the reader is completely thrown away, as he is supposed to know nothing of the principles which account for them, till he has been instructed therein; whereas, when the theory is well understood, its application to facts affords both pleasure and improvement. This reflection was particularly forced on us while reading the chapter on *Meteorology*. All that is known respecting the different directions of winds in particular climates, is given before any thing is said respecting the nature or theory of winds; and thus a great deal of matter is presented to the reader, which he can neither remember nor understand; whereas it would have been exceedingly interesting and profitable, had the explanation of the cause of winds been made introductory to the facts. Sir Isaac Newton's *Principia* affords an excellent example of the advantage resulting from a method directly the reverse of that of Dr. T. By giving the theory of the important phenomena in Natural Philosophy in his introductory Sections, he has rendered the study of nature delightful and easy. Dr. T. seems also to have prescribed to himself rules for prosecuting his work, the observance of which he has found in execution to be utterly impracticable; and hence there is a frequent appearance of inconsistency and want of method. *Potass* and *Soda*, for instance, having never yet been decomposed ought, agreeably to the author's arrangement, to have been separated from the remaining alkali, and placed among the simple substances; yet he has not thought it expedient to deviate so widely from the usual practice of chemistry, in order to accommodate his own distribution. *Oxy-muriatic acid* again, not possessing any property of the rest of the acids, and being in reality an oxyd, ought to have been placed among the oxyds, and yet we find it retaining its accustomed place among the acids. Yet other separations, equally unnatural, are frequently made, to suit the author's plan. Of the oxyds

oxyds formed with the four simple combustibles, those of *sulphur* and *phosphorus* are at the distance of many hundred pages from those of *carbon* and *hydrogen*; and *muriatic-acid*, being a simple substance, is insulated from all the rest of the acids. These instances certainly detract something from the excellency of the present work; yet we think that such defects bear no proportion to the real merits of this elaborate performance.

We concluded the former part of our critique with the Simple Substances; we now proceed to the *Compound*. These Dr. T. has divided into *Primary*, or such as are composed of two simple substances; and *Secondary*, or such as are formed of two compound bodies. The *Primary* Compounds are arranged under, 1. *Alkalies*; 2. *Earths*; 3. *Oxyds*; 4. *Acids*; 5. *Compound Combustibles*. Fifty-seven Primary Compounds are here enumerated; and much valuable information may be derived from this part of the work. Twelve of these, viz. the fixed alkalies (though earths) and the fluoric acid, having never yet been decomposed, ought, consistently with the author's plan, to have been placed among the simple substances.

Dr. Thomson divides Acids into, 1. *Products of Combustion*; 2. *Supporters of Combustion*; 3. *Combustible*. Lavoisier's opinion, that oxygen is *universally* the acidifying principle in acids, is proved to be erroneous; since some bodies (*sulphurated hydrogen*, for instance) have all the properties of acids, and yet contain no oxygen, while many other bodies possess oxygen, without any of the characteristic properties of acids. An account of *Compound Combustibles*, under which are comprehended, *Fixed and Volatile Oils, Alcohol, Ethers and Tan*, finishes the subject of Primary Compounds.

The *Secondary Compounds* are, 1. *Combinations of Earths*; 2. *Glass*; 3. *Salts*; 4. *Hydrosulphurets*; and, 5. *Soaps*. We have already observed, that the science of Chemistry is greatly indebted to Dr. T. for his very judicious arrangement of the vast variety of Salts. When it is considered, that upwards of 600 of earthy, alkaline, and metallic salts have been already formed, the chemical student might be almost in despair of arriving at the knowledge of their different properties; yet, by Dr. T.'s classification of these salts, it is no very difficult task to learn what is yet known of them. His principal ingenuity is exerted on the *metallic salts*, as being the least known. Besides giving appropriate names (which seem to correspond very well with the prevailing Chemical Nomenclature) to such Metallic Salts as have but one acid and one base, differing only in two portions of oxygen; he has divided every *genus* into five heads, corresponding with their different properties: viz. 1. *Detonating*; 2. *Incombustible*; 3. *Combustible*; 4. *Metallic*; 5. *Triple*. This distribution, however, is only attended to so far as these salts have been

been pretty fully investigated; and its principal advantage, at present, seems to consist in pointing out an eligible method, by which the investigation of future chemists may be regulated on this important branch of the science. In the concluding section on Salts, Dr. T. makes some pertinent remarks on salts in general, and endeavours to draw the attention of his readers to the investigation of this difficult subject, by pointing out the great importance of salts in chemical analysis.

‘But it is not,’ says he, ‘strictly true, that many of the salts are altogether useless. It may be affirmed, with the greatest truth, that, even at present, there is not one among them, the knowledge of whose properties is not of some advantage. One of the most important and difficult things in Chemistry, is to ascertain exactly the nature and composition of different bodies. Now this can only be done by observing the changes produced upon them by other bodies, and the compounds which they are capable of forming. Thus, if, on examining a substance, I find that, when combined with sulphuric acid, it forms a heavy insoluble white powder; with muriatic acid, a very soluble salt, which crystallizes in tables, and is insoluble in alcohol; with phosphoric and oxalic acid, likewise an insoluble powder, &c. I conclude, without hesitation, that it is barytes, &c. &c. Thus it is the knowledge of the salts, which the different alkalies, earths, metals, and acids, are capable of forming, which enables us to discover their presence when they enter as ingredients into different compounds. Here then is a reason for studying the properties of the salts, independent of their utility as individual bodies; and it may be affirmed with truth, that chemical skill is in every case proportional to the extent of their knowledge.’ Vol. iii. pp. 120, 121.

Having copiously treated the subjects of Salts and Hydrosulphurets, Dr. T. proceeds to the different kinds of soaps, viz. Alkaline, Earthy, and Metallic. This Chapter we consider as very defective. In speaking of the soap made with wool, as a substitute for oil, no explanation whatever is given of the principle on which this substitution succeeds, nor any information afforded beyond the simple fact. Dr. T. also mentions the fact of hard soap being made from potass, by means of a large portion of the muriat of soda, as a mere chemical experiment, which has answered the purpose with tolerable success; whereas we believe that this is the general, if not the only mode of forming it in our largest manufactories on this side the Tweed. The reader also, who wishes to be informed on what principle it is that soap acts as a detergent, or why carbonat of potass or soda would not answer the purpose equally well, without the mixture of oils, will consult Dr. T. on this subject in vain. The author does, indeed, too often content himself with stating facts, without mentioning the principles from which they result. Half a line, or a mere reference to a preceding part of his work, would frequently have been quite sufficient for the whole explanation.

We

We now proceed to the third book, which is devoted to the very important doctrine of Affinity; a doctrine which lies at the foundation of Chemistry, and is that to this science which gravitation is to Natural Philosophy. It is on this account that we conceive Dr. T. ought to have commenced his work by discussing this subject. He has divided it into four Chapters. Chap. I. treats of Affinity in general; II. Of Homogeneous Affinity; III. Of Heterogeneous Affinity; IV. Of Repulsion. With respect to the apparently great variety of laws, to which the doctrine of affinities is subject in relation to different bodies, Dr. T. contends, with much ingenuity, that they are reducible to one general law, modified, indeed, by particular circumstances, but fixed and invariable, like that of gravitation. The different intenseness of affinity towards different bodies, he conceives may be owing principally to the different distances between the particles of such bodies as have affinities for one another, and that the peculiar figures of these particles may be the cause of this difference in their distances. Upon the whole, he comes to this very proper and modest conclusion:

‘It is certainly possible, therefore, that attraction, both sensible and insensible, may not only vary at the same rate, and according to the same laws, but be absolutely the same force inherent in the atoms of matter, modified merely by the number and situation of the attracting atoms. This is certainly possible; and it must be allowed that it corresponds well with those notions of the simplicity of nature in which we are accustomed to indulge ourselves. But the truth is, we are by no means good judges of the simplicity of nature; we have but an imperfect glimpse here and there through the veil with which her operations are covered; and from the few points which we see, we are constantly forming conjectures concerning the whole of the machinery by which these operations are carried on. Superior beings smile at our theories, as we smile at the reasonings of an infant; and were the veil which conceals the machine from our view, to be suddenly withdrawn, we ourselves, in all probability, *would* be equally astonished and confounded at the wide difference between our theories and conjectures, and the real powers by which the machinery of the universe is moved. Let us not, therefore, be too precipitate in drawing general conclusions; but let us rather wait with patience till future discoveries enable us to advance farther; and satisfy ourselves in the mean time with arranging those laws of affinity which have been ascertained, without deciding whether it be the same force with gravitation, or a different one.’
Vol. iii. p. 188.

We cannot pass over the ingenious manner in which Dr. T. has discussed the difficult subjects of Attraction and Repulsion, without remarking, that the author possesses a mind capable of great abstraction, and qualified to investigate subjects of the most subtle nature. His ideas are clear, his illustrations pertinent, and he has a great facility in rendering abstruse subjects com-

compa-

comparatively easy and intelligible. Matter for two or three excellent introductory chapters to Dr. T.'s course of chemistry might be collected from his *Treatise on Affinity, Saturation, Neutralization, Repulsion, &c.* reserving the more minute and philosophical investigation of these subjects for the place which he has allotted them. This, we think, would be of great service to the chemical student, and seems, indeed, absolutely necessary to enable him to enter with advantage on the study of chemical analysis.

We have now arrived at the second grand division of this work; the Application of Chemical Principles to the Solution of the Phenomena of Nature, or what Dr. T. entitles, a "Chemical Examination of Nature." Under this head are discussed, the Atmosphere, Meteorology, Waters, Minerals, Vegetables, and Animals. It would far exceed our limits, to enter into a detail of the vast variety of interesting matter contained under each of these particulars. It must suffice to say, that throughout the whole the author has manifested his usual ability, and furnished the student of this science with abundance of interesting information; and though we certainly cannot accord with all his ingenious speculations, (for the subject affords infinite scope for speculation), yet we think that Dr. T. has done more toward the illustration of these difficult parts of philosophy, than has been performed by any former writer.

We shall lay before our readers a short extract from this part of the work, on account of its general importance. It relates to the means of destroying *contagion*, and is the result of Morveau's experiments on this subject. He exposed air infected by putrid bodies to the action of various substances; and he judged of the result by the effect which these bodies had in destroying the fetid smell of the air. The following is the issue of his experiments.

1. 'Odorous bodies, such as benzoin, aromatic plants, &c. have no effect whatever. 2. Neither have the solutions of myrrh, benzoin, &c. in alcohol, though agitated in infected air. 3. Pyrolignous acid is equally inert. 4. Gunpowder, when fired in infected air, displaces a portion of it; but what remains still retains its fetid odour. 5. Sulphuric acid has no effect; sulphurous acid weakens the odour, but does not destroy it. 6. Vinegar diminishes the odour, but its action is slow and incomplete. 7. Acetic acid acts instantly, and destroys the odour of infected air completely. 8. The fumes of nitric acid, first employed by Dr. Carmichael Smith, are equally efficacious. 9. Muriatic acid gas, first pointed out as a proper agent by Morveau himself, is equally effectual. 10. But the most powerful agent is oxy-muriatic acid gas, first proposed by Mr. Cruickshanks, and now employed with the greatest success in the British Navy and Military Hospitals. Thus there are four substances which have the property of destroying contagious matter, and of purifying the air; but acetic acid cannot easily be attained in

in sufficient quantity, and in a state of sufficient concentration, to be employed with advantage. Nitric acid is attended with inconvenience, because it is almost always contaminated with nitrous gas. Muriatic acid and oxy-muriatic acid are not attended with these inconveniencies; the last deserves the preference, because it acts with greater energy and rapidity. All that is necessary is to mix together two parts of common salt with one part of the black oxide of manganese, to place the mixture in an open vessel in the infected chamber, and to pour upon it two parts of sulphuric acid. The fumes of oxy-muriatic acid are immediately exhaled, fill the chamber, and destroy the contagion.' Vol. iii. pp. 333, 334.

It will be seen, from the account which we have given of this System of Chemistry, what our opinion is of its merits. Though we have pointed out a few of its defects, yet we consider the whole as comprising the most numerous facts, selected with the greatest judgement, and digested on the whole in the most convenient form, of any work on Chemistry extant. Though professedly a Compilation, as indeed every work of this nature must chiefly be, yet it abounds with experiments, well conceived and executed, by the author himself; and his name will be handed down to posterity among the most illustrious chemical philosophers. It is printed in a remarkably neat and correct manner; and, considering the quantity of letter-press, the work is very cheap. We could have wished to see a few more plates illustrative of chemical apparatus; because many will study Dr. T.'s System of Chemistry, who have no opportunity of attending a regular course of Lectures, or of viewing the different apparatus necessary for experiments; and it is desirable, that, in a work in most other respects so complete, they should have every thing that is necessary for studying it with success.

Art. XI. *The Crisis; or, the Progress of Revolutionary Principles*. A Poem. By William Peebles, D.D. 8vo. pp. 200. Price 6s. 6d. Bell, Edinburgh; Vernor and Hood, London. 1804.

DURING the late threats of invasion, it may be doubted, whether, to the everlasting honour of the British Muses, there was a harp left unstrung in the cause of its country. Whether the very humblest rhymester, tuning his reed in the poet's corner of a newspaper, did not exert himself, again and again, in the cause of King and Constitution—in recruiting the volunteers of his neighbourhood—in animating, like another Tyrtæus, the shepherd and the ploughman to the fight—and in painting our friend and well-wisher, Buonaparte, even blacker than he is, or than humanity can possibly be. Every monthly, weekly, and daily publication teemed with poetry, or with loyalty and heroism at least. Last summer, too, we remember a very useful periodical pamphlet, the *ANTIGALLICAN*, which, collected into volumes

volumes, will perpetuate the memory of these valuable monuments to patriotism. The Parnassian corps, however their services may be esteemed by their brethren in arms, certainly did much towards the defence of their country. Their praise and their pay will, most likely, never equal half the well-earned meed of some of our British commanders; nevertheless, we must insist upon this, that these spirited Druids, like the rest of his Majesty's loyal Volunteers, are entitled to the *thanks* at least of their fellow-citizens.

Since so much has thus been said, in prose and verse, about Buonaparte and the French Revolution, the subject may well be grown stale. And, we honestly confess, that, had not our office compelled us to the task, nothing but the certain prospect of superior excellence should have induced us to take up the "Crisis."

We do not, however, see the propriety of the title. As appears from the plan, there is no particular æra fixed on as a "Crisis." It is a chronicle, in verse, of all the public events that happened both to this country and France from the beginning of the revolution to the commencement of the present war. The minuteness even of a historian is apparent. We proceed, before we give judgement in the case, to fortify our sentiments by a few specimens from the poem. The following we think the best, which contrasts the fortunes of the Royal Family after having conducted them to prison:

' Ah! how unlike to this the sumptuous dome,
Where oft in regal state they wont to roam!
Where loose-robed Pleasure, with her wanton train,
Held, uncontrouled, her sweet bewitching reign;
Where female Beauty, in the splendid hall,
Prolonged, with all her charms, the midnight ball!
Unlike to this, Versailles! thy gardens gay,
Where summer suns unheeded rolled away;
Were oft were heard, in every flowery grove,
The airs of rapture, and the songs of love!
Unlike to this—Ye festive scenes, adieu!
Far other objects meet the frantic view;
Far other notes resound, as wildered Fear
Pours his long wailings on the trembled ear;
While shuddering Fancy dreads the tale of woe,
And hears, or thinks she hears, the murderous blow.'

pp. 24, 25.

The following lines, with ridiculous humanity, would tie the hands of the unfortunate Marie Antoinette, with "cords of silk," and "strew her way with flowers," before she is dragged to the scaffold:

' But, ah! a nobler victim yet remains—
Avaunt, ye Furies! with your galling chains.

Bring

Bring silken cords the tender hands to bind,
 Fair image of the gentle, female mind.
 Strew flowers, strew roses 'cross the blood-stained way;
 Mild soothing airs, the sweetest music play;
 Stop the shrill clarion; cease, ye grating drums—
 From the dark dungeon's narrow cell she comes.' p. 38.

Dr. P. thus emblazons the name of his countryman, Lord Melville.

' Nor shall, Dundas! thy splendid fame be lost,
 The pride of Scotland, and thy country's boast;
 Prudent in counsels, as in actions great,
 Well fitted to support a mighty state.
 What glowing zeal thy steady bosom fired,
 What patriot love thy generous mind inspired!
 And much, and well thy persevering toil
 Deserved a sovereign's, and a nation's smile.
 To thy exalted worth, in grateful praise,
 Edina's sons shall yet the statue raise;
 And dressed in loveliest charms, in beauty's bloom,
 Edina's daughters every year shall come,
 And, with gay flowers, fresh from the lap of morn,
 In festive dance, thy storied bust adorn.
 Each rising race the laurelled wreaths shall twine,
 The honoured names of Pitt and Melville join;
 While other Humes shall charm a distant age,
 New Robertsons enrich the historic page,
 And to their memories lasting tribute bring,—
 The saviours of their country and their king.' pp. 72, 73.

We think the following rather a pretty simile, which alludes to the Union of Ireland.

' As sister streams, which envious rocks divide,
 Roll thundering down their noisy dashing tide;
 But when united in the vale below,—
 Through flowery fields their waters smoothly flow;
 On either bank sweet blushing roses bloom,
 And scent the landscape with their rich perfume.' p. 67.

We must, however, point out a few very prominent faults. Once would have been quite enough to have entertained his reader with the schoolboy's or lover's couplet of

————— arms,
 and ————— war's alarms;

since the one half so mechanically suggests the other. But we are disgusted with this jingle of inanities almost in every page. That "terror was the order of the day," is certainly a very vulgar adage, and would not much dignify plain prose. We think too the good Dr. has not felt much inspiration from his Muse, when he heard or saw "wild contagion spread

From Dieppe and Calais on the northern shore."

Though

Though he attempts many a battle, and many a siege, and many a sea-fight; and though he sings of Nelsons, Duncans, Abercrombies, we cannot suspect his gentle muse to have ever been a stroller in camps, to have disguised herself in a sailor's jacket, or to have been astounded with the thunders of an engagement. Nor has the Dr. himself, probably, been chaplain on board any ship of Lord Nelson's fleet. In the battle of the Nile it was natural enough to expect the *os magna sonaturum*: but neither the battle's roar, nor any thing else, seems to disturb the mild tenor of our author's way. He is too much *be-calmed* for a sea-fight. After bidding us

' See Nelson's squadron o'er the billows ride,'

he accompanies them, in search of the enemy, to Aboukir Bay, the scene of the greatest victory in the annals of modern times—

' ——— when, lo! (and he appears to shrink at the sight) on
Egypt's coast,
Rising to view appear the naval host,
Drawn up, with flags unfurl'd, in dread array,
And ——— strongly posted in Canopus' bay.' p. 88.

We give the worthy Dr. ample credit for his loyalty. But, we think, as his prose is much better than his poetry, that he might have displayed that loyalty to greater advantage in one of his sermons. His notes are elegant and spirited. But, to sum up our opinion of the poems, we seldom have risen from an entertainment of the mental kind with less pleasure. There are some critics who would say, that *Somnus* has been the author's inspiring genius. Here are no epic flights, by way of episode, to enliven dull description. The whole is one even level of a chronicler of events, with hardly any thing to feast the fancy, or even to keep awake curiosity.

Art. XII. *A Collection of Designs for Household Furniture and Interior Decorations in the most approved and elegant Taste; viz. Sideboards, Book-cases, Chairs, Stools, Tables, Candelabri, Glasses, Wardrobes, &c.* By George Smith, Upholder Extraordinary to his Royal Highness the Prince of Wales. Part I. containing 50 Plates. Price plain 1l. 11s. 6d. Coloured, 2l. 12s. 6d. Taylor, Holborn. 1805.

THIS is the first part of an extensive publication intended to comprise 150 plates; on several of which are two or more designs. The artist proposes to exhibit a variety of the newest fashions, combined with classic taste, suitable to elegant and polite life, and for adorning the most extensive mansions. They are, he says, studied from the best antique examples in the Egyptian, Etruscan, Greek, and Roman styles, and will be found particularly useful to noblemen and gentlemen, who are curious in

in the decoration of their houses, and to tradesmen employed in arranging and fitting them up.

Such are the professions of the author; and, if it were incumbent on Reviewers to change the furniture of their houses with the variations of fashion, they would certainly be bound to order the carriages of the corps to Princes-street, and to inspect, in a body, the utensils here recommended to their attention. But, having hitherto been contented with a library *arm-chair*, instead of a library "*fauteuil*;" and perfectly indifferent, whether it were decorated with a lion's head, a griffin, or a sphinx; and whether our *chiffonnier*, or our *commode*, were supported by Isis or Averruncus in bronze, or by a pillar of mahogany, we shall give but a general opinion on the work before us. To our eye some of these designs appear elegant, many convenient, some overloaded, and most of them too expensive for *our pockets*. The coloured copies are by very much preferable to the plain. We incline to think, that most of these articles would look better in their manufactured state than they do in designs; for, according to our notions of perspective, in which we claim some knowledge, the artist has not always chosen the happiest points of view for his subjects. And we take this opportunity of recommending a familiar acquaintance with the principles of that science, to all who may have occasion to construct embellishments intended to be closely inspected and symmetrically arranged; because, a drawing from idea only, or an artificial perspective, unless judiciously conducted, never gives the *true* appearance to be expected from a subject when placed in its intended situation; so that the purchaser is often disappointed, and the workman mortified, without any defineable cause. We do not extend our remarks on this article, because we cannot transcribe the plates of which it consists, and because, though critics, we are not cabinet-makers. We presume, too, that cabinet-makers usually think they are sufficiently criticised by their customers. Those who have plenty of money, may learn, from the ingenuity which the artist has displayed, how to spend it handsomely; and if they prefer the Egyptian taste, they may emulate in Great Britain the enigmatical magnificence of the Ptolemies, and even that of the Pharaohs.

Art. XIII. *A Letter to William Wilberforce, Esq. M.P.* 8vo. pp. 34.
Price 1s. Callow.

THE subject of this letter is a refutation of the assertion of Dr. Johnstone, that his father had been acquainted with the efficacy of the vapour of marine and nitrous acid in repelling contagion. That this discovery is important, no medical man can doubt; and that it has, like others of considerable consequence, been introduced by various preparatory steps need not to be

be disputed. The circulation of the blood itself was not so entirely discovered by Harvey, that no praise belongs to Aquapendente; and the planetary theory of Newton was preceded by the judicious labours and prophetic suspicions of Kepler. But to entitle any one to the praise and the *reward* of a discoverer, it is necessary that he should have verified his ideas by experiment, and should have matured them by persevering practice, till he had acquired a thorough conviction of their solidity, and an ability to convince his unprejudiced cotemporaries of their usefulness. This, says Dr. Smyth, Dr. Johnstone did not do. He might hint at it very obscurely, but he did not recommend the practice to the public; nor did he so clearly describe the means employed, and the benefits derived from the process, as to entitle him to the honourable distinction which is claimed for him by his Son. We shall not enter into this controversy, of which we probably never might have heard, had not a national reward, of considerable magnitude, been in question; and we dismiss it with this slight notice as uninteresting to our readers in general.

Art. XIV. *The Abolition of the Law as a Covenant, and its Perpetuity as a Standard of Holiness, essential to the Formation of a Believer's Walk, &c.* By Richard Leggett. 12mo. pp. 114. Price 1s. Williams, Button, &c. 1804.

WE perceive with astonishment and regret, that there are persons to be found, who, with the New Testament in their hands, have the assurance to deny the obligations of the Moral Law as a Rule of Life.

To affirm, that hearers of this class are universally influenced by those licentious principles which their language seems to patronise, or that the ministers by whom they are trained are universally aiming, by a singular phraseology, to catch the applause and empty the purses of the ignorant, would be at once uncharitable and unjust. We are willing to hope, that, in many cases, the terms rejected and the terms adopted are equally misunderstood; for, let the persons, to whom we refer, consider the obvious consequence of their doctrine. If sinners are sunk below the preceptive claims of the Law, and saints are raised above them, the prohibitions and commands which so copiously pervade the Holy Scriptures, might all have been dispensed with; and it is a matter of indifference, except so far as secular advantage is concerned, whether we revere the name of God, or profane it; whether we hallow the Sabbath, or spend it in worldly pleasure; whether we honour parents, or despise them; whether we spare life, or brutally take it away; whether we preserve chastity, or sacrifice it; whether we maintain an honest character, or practise theft; whether we adhere to truth, or tes-

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tify falsehood; whether we contemplate the satisfactions of another with amiable joy, or murmur and repine because we cannot transfer them to ourselves.

Mr. Leggett enters a zealous protest against what he conceives, in common with ourselves, to be a rash and dangerous representation of the Divine Law. But, though his pamphlet may have its use among a certain class, its pretensions on the score of composition are very humble indeed. Had we been consulted before its publication, we should have advised the author to read Mr. Fuller's treatise, entitled, "The Gospel worthy of all Acceptation." The perusal might, perhaps, have induced him candidly to say, "I am anticipated."

Art. XV. *Circumstances respecting the late Charles Montford, Esq.*
By George Harley, Esq. 8vo. pp. 155. Price 5s. M'Creery, Liverpool. 1804.

THE author of this volume, having inscribed it, "To the Memory of Charles Montford," introduces it in the following manner:

'I have sometimes smiled at men, who, in the midst of sorrow for the loss of those they loved, have seemed to find the greatest consolation in describing their merits, and dwelling upon their virtues, their talents, and their accomplishments. Grief I have supposed to be sedate and retiring, indisposed to communication, and, above all things, incapable of exertion. I ridiculed the woes of Lord Lyttleton, whose poem on the death of his wife, though I could not deny its power over the heart of the reader, did not in my opinion proceed from that of the author. I am now undeceived by severe experience. I acknowledge, with humble gratitude to the Giver of all good, that when the first violence of grief is past, a state of comparative tranquillity succeeds, in which the highest pleasure is to expatiate at large upon the character of the friend we shall see no more.

'The world seems to me a cheerless and dreary waste, in which all the joys that once danced before me in such gay succession, are shrunk and blasted; yet thus cold and desolate, I feel some relief in describing my friend as he was, and sometimes, as I enumerate upon paper his many virtues, I seem to snatch him for a moment from the grave."
pp. 5, 6.

It is not without a degree of awe that we can quote these solemn expressions, after having obtained satisfactory information, that the narrative introduced by them has no foundation whatever in fact. To what motive the arts that are commonly used by Novellists, to impose on the public as fact the fruit of their imaginations, are to be assigned, we are doubtful; but we have always thought, that the imposture detracted more from their credit as moralists, than it added to their reputation for genius. Nothing, however, that we have seen, equals the audacity of the passages

passages above quoted, which we cannot regard in any other light than that of an insult on friendship, humanity, and religion.

The same style is invariably supported through a gloomy tale of a young lady, who languished to death rather than deviate from a promise to her dying father, that she would never marry the man whom she loved; and of her lover, who stabs himself after her decease. For a farther exposure of the writer's solemn and impudent mockery, we cite the closing paragraph of his narrative.

' On word more and I conclude—Having performed my promise to my friend, with as much pleasure as I can now receive on this side the grave, let me entreat the reader to drive far from him the thought, that I do not most sincerely condemn the dreadful act which caused his death. I propose not Montford as the object of imitation—it would not, however, I hope, have been better for morality, if his character had never been brought before the public eye, and if I had refused to obey his injunctions, and what I have conceived to be a duty to his name. The unfortunate manner of his death has rendered him a more general subject of discussion than usually happens on the decease of a private individual. If I have exhibited some of his virtues, I have concealed none of his errors—they are both before the world; who, I doubt not, will be led by compassion for his misfortunes to exercise their judgment in mercy!' p. 154.

The story ranks in that numerous class, the principal tendency of which is to cherish a morbid sensibility, ruinous to its victims, and unprofitable to every purpose of human life. The author evidently possesses talents, which, if properly directed and exerted, might acquire more honourable fame than that which can accrue from his present performance.

To complete the strain of imposture, he subjoins a Comedy, entitled "*Love in Marriage*," which he asserts, that he "found in examining the papers of his departed friend;" adding—

' Alas! though the following Drama has been to me very amusing and interesting, with others who have not the same motives to indulgence, I must appeal to considerations drawn from a more melancholy source; these will blunt the edge of justice, and soothe the severity of criticism.' p. 155.

As the "considerations," which the author's disingenuity has drawn from us, do not tend to such a result, we do not hesitate to say, that his Comedy is much inferior, as a composition, to his Narrative. He seems to have mistaken caricature for character, and daubing for colouring. We cannot but differ from the judgement which he has expressed of his own performance, as it appears throughout too extravagant to be "very amusing and interesting."

Art. XVI. *Public Characters of 1803-1804.* 8vo. pp. 600. Price 10s. 6d. Phillips, London.

BIOGRAPHY is at all times a delicate undertaking. Though it be one of the glories of literature to record the actions, and to delineate the characters of those, who have distinguished themselves among their cotemporaries, yet to succeed in it requires a number of fortunate coincidences, which rarely fall to the lot of writers:—accuracy of information, judicious estimate of principles, shrewdness of remark, dignity of expression, comprehensiveness of mind, a disposition in some degree congenial with that of the party commemorated, and above all a sincere love of truth, and a sacred regard to religious principle. Authentic Memoirs should so steadily “hold up the mirror to nature,” that every reader may be improved by the faithful reflection. Those are the most useful, from which we learn, for our imitation, the line of conduct and maxims of life adopted by the excellent character which they describe, while his errors also are pointed out, that *they* may be avoided. Commendation and correction are, however, matters of such delicacy, that very few can endure them, when addressed to themselves. The truly modest, or in other words, the more deserving part of mankind, seldom can bear their own praise; and the profligate, who flies from the reproaches of his conscience, is not likely to acquiesce in public exposure. The motives to most actions, though necessary to be understood, in order to a just appreciation of conduct, are but rarely apparent; and those which are most praiseworthy receive the smallest share of praise, because they neither are nor can be known, till time withdraws the veil cast over them, and thereby enables us to do justice to what had before been secluded from observation.

If such are the difficulties which attend biographical writings, under the most favourable circumstances, and when *reprisals* are beyond the power of the party, what shall we think of that intrepid Hero of the pen, who ventures to exhibit to the world the portraits of his cotemporaries, while yet their passions may be roused by the unqualified language of truth, or their modesty may be hurt by unwished for praise. To applaud all characters indiscriminately, is to treat the worthy and deserving with contempt: yet, to inflict censure where censure is unquestionably due, is ill performed by the smoothened phraseology of modern epithets, the dexterous application of gentle terms and glozing appellations, which (in the language of Mr. Burke) deprives vice of half its grossness: it requires the vigorous rectitude of no common mind; it requires even the energy of ancient inspiration. Hence, if a writer of ordinary abilities have occasion to applaud, no personal considerations restrain him within rational bounds:

bounds: his praise becomes adulation. But if he *must* condemn, still he must avoid offending: he shelters himself in equivocation and ambiguity: he questions facts known to all the world: he attaches doubts to circumstances, of which no one before ever doubted: he forgets the public convictions at the bar of his country, and the sentiments of his compatriots in consequence of those convictions; or, if he cannot conveniently forget them, he can suffer a chasm in his narrative, and omit to mention what he cannot attempt to vindicate.

Where dwells the man, who boldly dares, in the name of virtue, to brand vice with infamy? who makes the profligate tremble under his chastising rod; and either forsake iniquity, or serve as a beacon to warn others against it? His indiscretion would speedily be followed by prosecution: and the discriminating Judge would gravely instruct the acquiescing Jury, that "Truth does not vindicate Libel."

There are certain individuals, who, being called to fill public stations, are considered as public persons. The leading events of their lives are well known: so far they are Public Characters. There is no difficulty in compiling Memoirs of these: the Court Calendar gives the dates of their commissions, and the London Gazette records their important services. Happily too, the Newspapers copy the Gazette, and spread the tidings throughout the empire. Whether it may be equally acceptable to those, whose lives have been private, to be also brought forward; and whether *publishing* a man without his permission, or against his will, be not a breach of the peace; we submit to the decision of those who are adequately versed in what the immortal Coke has denominated "the absolute perfection of reason."

Well aware of his situation, the editor of the work before us employs considerable dexterity in performing his task:

*Scis etenim justum geminâ suspendere lance
Ancipitris libræ.—*

We wish we could add,

Et potis es nigrum vitio præfigere theta.

Nevertheless, he has made a book, has kept the press going; and those who have forgot what they read in the Newspapers, may afresh slake the thirst of their curiosity in this compilation. They will find too, in a single volume, an assortment of Lives, for which otherwise they must consult many temporary *memoranda*; and whenever the parties die, and their lives become the theme of discourse, this publication may contribute to prepare either question or answer, in continuation of such important discussions. We admit too, that there is a pleasure in a kind of acquaintance with men of renown; that we anticipate what they will do, in consequence of what they have done; that the variety of character, to which we are introduced by such compilations, induces the perusal of them; and, that industry is entitled to reward. Were

it possible to conduct such works with integrity, to pay scrupulous attention to the veracity of their contents, to authenticate particulars not generally known, yet which are stated as if they were unquestionable; then we should decide very strongly in their favour. If they could be directed to the vindication and support of virtue, to the punishment and degradation of vice, to the discouragement of infidelity and prophaneness, and to the diffusion of piety and truth, then we should overlook imperfections which did not abate their utility, and should recommend them, without hesitation, to the vacant hours of our readers.

The Memoirs contained in this volume are those of Sir R. Peele, Admiral Cornwallis, Dr. Kipling, General Meadows, Mr. Almon, General Simcoe, Lord Ellenborough, Marquis of Buckingham, Earl Temple, Right Honourable T. Grenville, Lord Grenville, General Fawcett, Duke of Queensberry, Margravine of Anspach, General Dundas, Mr. R. Gough, Earl of Carlisle, Bishop of Gloucester, Lady Hamilton, General Paoli, Mr. Braham, Mr. Angerstein, Mr. Pye, Earl of Westmoreland, Marquis Wellesley, Bishop of Bangor, Duke of Northumberland, General Vallancey, Lord Cathcart, Lord Frankfort, General Urquhart, Major Rennell, Dr. Knox, and the Bishop of Oxford. An Appendix contains additional information relative to Miss Seward, and the Bishop of Meath, whose biography was given in a former volume. The plates present sketch-portraits of Mr. Angerstein, the Margravine of Anspach, Sir R. Peele, the Duke of Queensberry, Lady Hamilton, Mr. Pye, Dr. Knox, General Paoli, Major Rennell, and Marquis Wellesley.

Art. XVII. *The Sabbath; a Poem.* The Second Edition, corrected and enlarged: to which are now added, Sabbath Walks. 12mo. pp. 170. Price 5s. Edinburgh, Blackwood; London, Cadell and Davies. 1805.

TO ourselves, and we hope to most of our readers, a well-written poem on moral and religious subjects, is ever acceptable. The anonymous author of this small volume comes forward without an apology, without a patron, and without a dedication: and, indeed, the higher a subject rises, the purer the religion that it breathes, the less occasion is there for these adventitious aids in recommending a book to the world.

The manner in which the author treats some topics is highly pleasing, and truly appropriate; and if he had led us still farther into the sublime heights of religion, and had not so frequently wandered after other subjects, we should not have objected. A description of the Sabbath should not be encumbered with things of a foreign nature. After a lively sketch of the devotion of the house of God in pages 12-15, he sets off "far in the woods," and there his imagination is transported, and he wanders too far after themes,

themes, and refers to notes in the sequel of the work, unfriendly to sabbatic devotion; see pp. 17-19, 53-57, &c. The apostrophe to the Sabbath, with the description of the mechanic's morning walk, is poetical and sympathetic:—

‘ Hail, Sabbath! thee I hail, the poor man's day.
On other days the man of toil is doom'd
To eat his joyless bread, lonely, the ground
Both seat and board, screen'd from the winter's cold,
And summer's heat, by neighbouring hedge or tree;
But on this day, embosom'd in his home,
He shares the frugal meal with those he loves;
With those he loves he shares the heartfelt joy
Of giving thanks to God, not thanks of form,
A word, and a grimace, but rev'rently,
With cover'd face and upward earnest eye.

Hail, Sabbath! thee I hail, the poor man's day.
The pale mechanic now has leave to breathe
The morning-air, pure from the city's smoke;
While wand'ring slowly up the river-side,
He meditates on Him whose power he marks
In each green tree that proudly spreads the bough,
As in the tiny dew-bent flowers that bloom
Around the roots; and while he thus surveys
With elevated joy each rural charm,
He hopes, (yet fears presumption in the hope),
To reach those realms where Sabbath never ends.’ pp. 11, 12.

Our poet appears to be both a native and a resident of Scotland; yet from his allusions to the church, p. 12, to the mode of public worship, p. 13, and to the burial service, p. 21, we should have conjectured that he dwelt on the southern side of the Tweed, and worshipped God as a Member of the Church of England. But these may be mere transitions of fancy; and the argument of the poem justifies this supposition.

An animated paragraph in pp. 15-16, would have appeared to more advantage, at least with more accordance, in the Sabbath Walks. The description of a self-murderer, pp. 23-27, is pathetic, and by no means destitute of good poetry; but it is too long for insertion. The Year of Jubilee, pp. 32-34, is well portrayed. The picture of a person on a desert island, though inferior to the inimitable Selkirk of Cowper, bears some resemblance to it in beauty: and the introduction of the Missionary ship, touching at the island, and releasing the unfortunate man, is a thought worthy of a religious poet.

The author's defence of Missionaries, deserves to be laid before our readers.

‘ Let worldly men
The cause and combatants contemptuous scorn,
And call fanatics them, who hazard health

And life, in testifying of the truth,
 Who joy and glory in the cross of Christ !
 What were the Galilean fishermen
 But messengers commission'd to announce
 The resurrection and the life to come ?
 They too, tho' cloath'd with power of mighty works
 Miraculous, were oft receiv'd with scorn ;
 Oft did their words fall powerless, tho' enforc'd
 By deeds that mark'd Omnipotence their friend.
 But when their efforts fail'd, unweariedly
 They onward went, rejoicing in their course.' p. 48.

We omit the concluding lines, which aptly introduce a striking contrast—a slave ship ! The alleviation which the Sabbath brings even here, and the farcical worship of the slave dealer, are affecting and well-drawn portraits. We shall copy a part of the address to England :—

' O England ! England ! wash thy purpled hands
 Of this foul sin, and never dip them more
 In guilt so damnable ; *then* lift them up
 In supplication to that God, whose name
 Is Mercy ; then thou may'st, without the risk
 Of drawing vengeance from the surcharg'd clouds,
 Implore protection to thy menaced shores.'

In a note on this passage, the author observes, " I hold England *literally* and *exclusively* culpable in regard to the slave-trade. The people of Scotland raised *their* voice as one man, against this monstrous iniquity. In *parliament*, indeed, *their* voice is but the repetition of a whisper. Not a single slave-ship sails from a Scottish port."

Justice to our own part of Great Britain requires us to add, that the continuance of the slave trade is not to be ascribed to a deficiency of testimony from the body of the English people, to their abhorrence of its enormities. We know that, in various parts of the country, nine-tenths of the creditable inhabitants signed the petitions for its abolition ; and we believe that they would repeat this expression of their wishes, if they hoped that the measure would avail for that purpose.

The description which our poet gives of two peasants, pp. 58-62, is poetical, animating, and pious ; and the conclusion of the poem is very impressive.

The Sabbath Walks are supposed to be taken in the Summer, Spring, Autumn, and Winter. Though we have felt the pleasure, " with melted soul to leave the house of prayer, and wander in the fields alone," yet we must oppose the prevailing habit of rural excursions, as unfriendly to the solemn repose and devotion of the Sabbath. We would not object to a solitary walk, either before or after the public worship of the day ; but *unless* it be
 solitary

and retired, it must tend to dissipate the mind. Let artizans and servants, who are much confined in the week, refresh themselves with a serious walk ; but let those, who can enjoy the pleasure on any day in the week, be cautious of this indulgence on the Sabbath, lest they countenance the practice of many, who, on this pretence, neglect public worship. Painful observation induces these remarks : however, as we must believe that our worthy author walks only to indulge devotional feelings, we shall accompany him to the end of his poems. There are, in this part of the work, so many pleasing proofs of his powers of description and versification, as to make it no easy task to select a passage superior to others. The following tribute to the memory of a blind man, will doubtless be acceptable to our readers. The author supposes himself to be in a church-yard :—

‘ But list that moan ! ’tis the poor Blind-man’s dog,
His guide for many a day, now come to mourn
The master and the friend—conjunction rare !
A man, indeed, he was of gentle soul
Tho’ bred to brave the deep : the lightning’s flash,
Had dimm’d, not clos’d, his mild, but sightless eyes,
He was a welcome guest thro’ all his range ;
(It was not wide) ; no dog would bay at him :
Children would run to meet him on his way,
And lead him to a sunny seat, and climb
His knee ; and wonder at his oft-told tales.
Then would he teach the *elfins* how to plait
The rushy cap and crown, or sedgy ship :
And I have seen him lay his tremulous hand
Upon their heads, while silent mov’d his lips.
Peace to thy spirit, that now looks on me,
Perhaps with greater pity than I felt
To see thee wand’ring *darkling* on thy way.’ pp. 84. 85.

The notes that follow the poems are very copious. Some of them we think, in a great measure, superfluous. Indeed it sometimes seems as if the author had written the poems for the sake of the notes. It appears to be a prevailing fashion with poets, to add very large notes for the illustration of their themes ; a practice which we think far from commendable, except in didactic works. In note 6, we have a long account of the persecution of the Covenanters in Scotland, previous to the Revolution in 1688. A most horrid piece of cruelty is mentioned, pp. 116-118. It demonstrates, that religious *prejudice*, when supported by secular authority, is likely to outrage the feelings of humanity, to violate the tenderest ties of nature, and to perpetrate the foulest of crimes ! Happy is it for all, in these days of toleration, that the sacred rights of conscience are protected by the wholesome laws of our country ; and, we may add, are preserved
inviolable

inviolate by the fostering hand of our Venerable Sovereign himself! The acrimony which the author has admitted into some of the notes, is at variance with the mild spirit of the poem; but he usually discovers a steady and ardent regard to humanity, justice, and religion.

The defects which appear in this volume, are by no means to be placed in competition with its merits. Many scotticisms occur, and some of the lines are uneven and rough, where they would have admitted of easy amendment. But we shall be happy to meet the author again, in our poetic department; and if we find him entering more fully, and more feelingly, into the subject of religion, we shall congratulate him on the path which he has chosen; a path seldom chosen by poets! Cowper has successfully led the way; and we hope that his mantle will descend on some who are left behind.

Art. XVIII. *A short Account of the Cause of the Disease in Corn,* called by Farmers the Blight, the Mildew, and the Rust. By Sir Joseph Banks, Bart.; with a Plate. 8vo. pp. 30. Price 2s. Harding. 1805.

TO civilized nations, the culture of the ground must always be an object of great importance; but in various degrees, proportionate to their external resources, and their calls for application to other employments. The situation and the circumstances of our own country, direct our chief attention to commerce and manufactures; but recent experience has repeatedly admonished us, that agriculture still deserves and requires no small portion of our care. With the command of the ocean, we can indeed ensure abundant supplies of corn from distant regions; but this remedy is merely palliative, and seriously defective. Our numerous peasantry, who chiefly subsist on bread, have suffered severely, whenever our crops of wheat have materially failed, both as to the price and the quality of their main article of support.

To science, every art is indebted; husbandry, perhaps, hitherto, less than any other: not that it is less susceptible, or in less need of scientific help; but from a reluctance in the hardy children of the soil to adopt its innovations; arising from their inability to comprehend its influence. The patriotic President of the Royal Society, here calls their attention to a subject of obvious and general concern; and we hope that his parental care will not be exercised in vain. Happily there are, dispersed throughout our country, many intelligent and opulent agriculturists, who will doubtless avail themselves of his suggestions; and their example, if crowned with success, must have a good effect on their less polished and less adventurous neighbours.

While

While the farmer has seen his crops and his expectations blasted, by a cause which conjecture has failed to develope, it was well known to the philosophical botanist, that the disease of corn, commonly called the blight, or mildew, is occasioned by a minute but noxious plant, adhering to and exhausting the stalk of the wheat. The term *parasitic*,* which in various ages has assumed the most different meanings, was never more appropriately used than in its application to this fungus. "It seems probable," says Sir Joseph, "that the leaf is first infected in the spring, or early in the summer, before the corn shoots up into straw, and that the fungus is then of an orange colour," p. 14. Abbé Tessier asserts, however, that in France the disease first appears in minute spots of a dirty white colour, which change to yellow and orange. Perhaps closer investigation may evince this to be the case in England also. While in the leaf, the seed of the fungus must, we presume, be conveyed into those pores which, as the author observes, "are placed by nature" (we should say by divine providence) "on the surface of the leaves, branches, and stems of all perfect plants, for the reception of every degree of moisture," from rain or dew. "The striped appearance of the surface of a straw, which may be seen with a common magnifying glass, is caused by alternate longitudinal partitions of the bark, the one imperforate, and the other furnished with one or two rows of pores or mouths, shut in dry, open in wet weather." p. 10.

The seeds of the fungus, gaining, as is supposed, admission by these pores, and germinating in the hollows to which they lead, derive their support from the cellular texture within the straw, by intercepting the sap which should nourish the grain. Hence, while the cortical part remains undiminished, the proportion of flour to bran is so much reduced, that, from the prevalence of blight in the last year's crop, a stone, or 14lb. of flour, is not produced, in some instances, from four bushels of grain; and in others, it yields scarcely any flour whatever. This, however, was by no means general; and spring wheat suffered less than that sown in autumn, "probably because it is ripe and cut down before the fungus has had time to increase in any great degree." p. 12. We know not how to reconcile this theory with Mr. Marshall's observation, (Midland Counties, Minute 74), that "the only guard the farmer has against the attack of this secret enemy appears to be that of *sowing early*." Mr. M. however, was then entirely unaware of the nature of the disease: that being now ascertained, we may hope that the theory of its progress, and the

* From *παρά* and *σῖτος*, relating to wheat; originally designating a priest who had charge of the sacred store; afterwards, what is commonly called a *hanger-on*, or *parasite*.

means of remedy, will receive gradual illustration. It is nevertheless still somewhat doubtful, whether the yellow fungus on the early blade, which is commonly called the rust, and the chocolate coloured fungus on the stalk, called blight, or mildew, be different parasitical plants, or the same in different stages. Sir Joseph inclines to think them the same; but he observes that Fontana, the best writer on the subject, asserts the contrary: and we acknowledge that the phenomena, which have come within our notice, seem to us to strengthen that opinion.

The author does not attempt, in so imperfect a state of acquaintance with the subject, to prescribe a remedy for the malady. The object of his present publication is to render assistance to observers of its progress. For this purpose he has given a plate, in which the stalk of the wheat, and the destructive fungi attached to it, are exhibited in several varieties of microscopic enlargement, and at different periods of growth. These are elegantly, and, we doubt not, accurately designed by Mr. Bauer, Botanical Painter to his Majesty; and are well engraved by Harding: but it is to be regretted, that the delay attending the execution of the plate, prevented the publication from appearing, as the author wished, before the close of the last wheat-seed time. Some hints, which he suggests with confidence, might, in that case, have been brought to the test of experiment by the approaching harvest. One of these, which, if generally established, will be of great utility, is, that lean and shrivelled grain, which has been deprived of a great part of its flour by the blight, will probably serve as well for seed corn, as the fairest and plump-est grains, which are usually selected for the purpose. This remark is partly founded on reason, partly on experiment. "Eighty grains of the most blighted wheat of the last year, were sown in pots in the hothouse; of these seventy-two produced healthy plants." p. 25. The reason assigned is, that the use of the mealy part of the grain, being only to "nourish the minute plant from the time of its developement, till its roots are able to attract food from the manured earth; for this purpose one-tenth of the contents of a grain of good wheat is more than sufficient:" the quantity of flour in wheat, having been increased by culture for the support of mankind, vastly beyond what is natural and useful for its propagation. In this case, a bushel of blighted corn will be much more valuable for seed, than one of full corn; for it will contain a greater number of grains by one third.

Another hint, to be decided by experience, respects the value of blighted straw. It is considered to be more nutritious than clean straw, in proportion as the ear is less so; the sap that should have nourished the latter, having been absorbed by the fungi on the stalk. "The question is, whether this nutriment in the form of fungi, does, or can be made to agree as well with the stomachs
of

of the animals that consume it, as it would do in that of straw and corn."

It has been commonly remarked, that wheat in the vicinity of barberry bushes, is peculiarly exposed to blight; and disputes on the subject have been maintained in several periodical publications, without attaining to a decisive conclusion. It is known, that the leaves of the barberry are very liable to a parasitic fungus, which resembles that in wheat; and although larger, Sir Joseph apprehends, that it may be of the same species. The importance of removing the causes of this disease, is magnified by its powers of infection. "Every pore on a straw will produce from 20 to 40 fungi, and every one of these will no doubt produce at least 100 seeds." A few diseased plants scattered over a field must very speedily infect a whole neighbourhood, for the seeds of fungi are not much heavier than air." p. 15. In connexion with these remarks, the author laudably reminds us of that benevolent Providence, which has guarded "against the too extensive multiplication of any species of being; was it otherwise, the minute plants and animals, enemies against which man has the fewest means of defence, would increase to an inordinate extent."

"The chocolate-coloured blight," he remarks, "is little observed till the corn is approaching very nearly to ripeness; it appears then in the field in spots, which increase very rapidly in size." p. 22. "Probably the period of a generation is short, possibly not more than a week in a hot season." p. 15. In that stage, therefore, there appears little hope of applying any remedy; and it is the more to be regretted, that the identity of the rust in the blade, and the blight or mildew in the stalk, is not fully ascertained.

'It cannot, however, be an expensive precaution to search diligently in the spring for young plants of wheat infected with the disease, and carefully to extirpate them, as well as all grasses; for several are subject to this or a similar malady, which has the appearance of orange-coloured or of black stripes on their leaves, or on their straw.'

pp. 23, 24.

We have extended our account of this small pamphlet, wishing to promote the benevolent views of the author, who has liberally distributed 500 copies of it among scientific and practical men; and has given free permission to the editors of periodical works to copy the whole of it, if expedient. No expense has been spared on the score of printing and engraving; and the various figures, nine in number, are rendered so explicit, that the most unlettered farmer may be able to compare them with the straw that is affected by the disease in question.

Art. XIX. *A Short Introduction to Swedish Grammar*, adapted for the Use of Englishmen. By Gustavus Brunnmark, M. A. Chaplain to the Swedish Legation at the Court of Great Britain, &c. 12mo. pp. 100. Price 5s. 6d. Skirven, Richardson, Cleugh, London.

IN the third number of our Review we noticed this work, as being in a state of forwardness. That a grammar, comprising the languages of Sweden and Britain, should not have appeared among us can occasion no surprise, if, as we are informed, it be certain, that no complete grammar of the Swedish language is extant in that country. The present attempt, therefore, may not only remind the Swedish literati of so considerable a deficiency in their means of acquiring knowledge, but may contribute assistance in removing so heavy an imputation from their national literature. Grammar is the key of knowledge; and it is a key which should not be suffered to rust: it opens the portico of the Temple of Science, and admits to treasures, the value and splendour of which are incalculable. Those stores of literary information, which have been accumulated by either nation, are now likely to become more accessible to the other; and individuals, whether engaged in traffic or in travelling, whether pursuing mercantile or literary speculations, may avail themselves of this "Introduction;" and by acquiring the language of which it treats, may lessen their difficulties and augment their enjoyments, as well in the closet as on the road. The order, adopted by the author, is as follows: Alphabet and Sounds of the Letters, Noun Substantive, Adjectives, Articles, Pronouns, Numerals, Verbs, Particles, Syntax. This order, as the reader will perceive, is peculiar. The Syntax includes pronunciation, grammatical construction, composition, and character, of Nouns, Adjectives, Pronouns, Verbs, &c.; and is followed by a Praxis, containing some scattered pieces, in prose and verse, selected from classical writers, "on account of their syntactical perspicuity." Among these we notice Pope's Universal Prayer, translated by Mr. N. L. Sjöberg. The work concludes with Dialogues, composed of the several questions and answers, which occur in common conversation; not without an oblique hint or two, at the characters of the principal travels in Sweden which have lately appeared.

We have already suggested, that we possess no other grammar of this language with which to compare the present. Succeeding writers will no doubt improve on an original performance, partly by supplying defects, partly by the introduction of other matter not less useful or important. The honour, however, of having first attempted this branch of literature, will always remain with Mr. Brunnmark, and we doubt not that the public will acknowledge

knowledge the obligation conferred on it by this ingenious and learned Swede.

By way of specimen, we shall submit a few extracts to our readers, who will not fail to notice the conformity between the two languages, which, indeed, are but different branches of the great stock anciently vernacular throughout the whole of the North of Europe, if not of the whole Northern Hemisphere.

‘Of Irregular Verbs.

First Class.

Att Finna, to find.

Verbs of this class end the present tense in *er*, *Jag springer*, I run: change the vowel into *a* and become monosyllabic in the imperfect, *Jag sprang*, I ran, and end the active preterite participle in *it*, after changing the vowel into *u*, *sprungit*, run, and the present passive participle in *en neut. et*, *sprungen*, *sprunget*, run. These seem to bear the greatest proportion to the rest. *Simma*, swim; *brista*, burst; *brinna*, burn; *vinna*, win; *skära*, cut; *stjåla*, steal; (imperf. *stal* part. *stulit*, *stulen*, n. *stulet*), *båra*, bear; *sticka*, sting, &c. are all of this class.’ p. 29.

‘When a word, that is not monosyllabic, ends with a vowel, we may generally conclude that such vowels constitute either a nominal or verbal termination: Thus we should properly spell *böna*, bean; *bön-a*, *yx-a*, axe; *pal-e*, pole; *fiend-e*, fiend; *törn-e*, thorn; *hjärt-a*, heart; *ham-mär-e*, hammer; and the infinite mode of the verbs thus: *åsk-a*, to ask; *värm-a*, to warm; *sätt-a*, to set; *sök-a*, to seek; *sitta-a*, to sit; *drag-a*, to draw, &c. pp. 42, 43.

The following is not only a judicious explanation, but a laudable instance of modesty:

‘The difference between the active gerund and the participle may be learnt from the following example: *Han mötte mig ridandes*, he met me riding (equivitando mihi obviam venit): here *ridandes* is the gerund and refers to *han*; but if we say, *han mötte mig ridande*, he met me riding (equivitanti mihi obviam venit), then *ridande* is the participle and refers to *mig*.’ The author adds in a note: ‘It is on the authority of Mr. SAHLSTEDT (see his Grammar, p. 48), that I have stated this difference between *ridandes* and *ridande*. Undoubtedly the language would gain by it, if what this able grammarian observes on the subject, is consistent with its present genius. For my part I am dubious on that head; but till it is decided by better judges, I bow with reverence to the statements of a man, who in so many other instances has been my teacher.’ p. 69.

Mr. B. intends to favour us, at a future opportunity, with a more complete and extensive grammar, to which this is properly an Introduction. Though we can “readily excuse, that the pen of a foreigner frequently betrays itself in this sketch,” yet we advise Mr. B. to profit by the counsel of some competent English grammarian, in the conduct and composition of a work intended for general and *lasting* utility, and which is connected with the mercantile and literary communications, not of individuals merely, but of nations.

Art. XX. *Three Plain Reasons against separating from the Established Church.* By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 16mo. pp. 36. Price 6d. Hatchard.

TO promote the knowledge and the practice of Christianity, as exhibited in the Sacred Scriptures, is a leading object of our Review. To accomplish so important a purpose in the most effectual manner, we conceive that a literary work should be adapted to general circulation, and should recommend to the consciences of readers the essential truths of the Gospel, and their proper influence on the hearts and lives of its professors, independently of the variety of subordinate sentiments by which they may be distinguished, and of the denomination of Christians to which they may belong. *Eclectic* Reviewers must, therefore, consistently with the principles on which they associated, decline to become parties in controversies, which do not immediately affect the ground of salvation; and so far as it may become necessary to interfere, must act as umpires between contending disputants.

It is with these views that we enter on an examination of the tract before us. The author pleads against a separation from the Church of England, 1. because *unity* among Christians is enjoined in Scripture; 2. because *uniformity of public worship* among Christians, who are in habits of intercourse with each other, is a necessary means of *preserving unity*; 3. because, to join in the established form of public worship, is part of that obedience which we owe to our *civil rulers*.

The first of these reasons is grounded on numerous passages of Scripture, and is obviously congenial to the nature of the Gospel. The second is treated by Mr. P. in a rational and temperate manner, and deserves to be well considered by members of every religious community, before they secede from that with which they are united, whatever it may be. The third rests on the principle, "that it is our duty to obey our civil rulers, not only in all *commendable*, but in all *lawful* things." From the incorporation of the civil and ecclesiastical constitution of the United Kingdom, the author argues, "that disobedience to our *spiritual* rulers is, in a moral view, the same as disobedience to our *civil* rulers." pp. 25, 26. It is obvious, that these arguments are addressed not to Dissenters, but to those who profess to belong to the Established Church. The author protests, also, against any infringement of toleration, or force on conscience. He only opposes separation "as an indulgence to the fancy." p. 23. That separation on no better ground is not uncommon, either in parochial or dissenting congregations, will hardly be disputed; and its evils, we presume, must be felt by all who are concerned in it. That the "unity of the spirit may be kept in the bond of peace,"

peace," is our earnest desire. Many of the sentiments contained in this short pamphlet evidently tend to that object. *Valeat quantum potest valere.*

Art. XXI. *An Admonition against Lay-Predaching.* By the same Author. 16mo. pp. 52. Price 6d. Hatchard.

'BY *lay-predaching*,' says Mr. P. 'as it is scarcely necessary for me to say, I mean the public teaching of religion practised by those, who are neither regularly ordained to the ministry of the Gospel by *bishops*, as the ministers of the church of *England* and *Ireland* are, nor by *presbyters*, as the ministers of the church of *Scotland* are; but who either take the office of teaching upon themselves, in consequence of some supposed *inward call* to the ministry, or are appointed to that office by other lay persons.'

p. 3.

We are far from thinking this definition of lay-predaching unnecessary to ascertain the object of the author's censure. We doubt whether any other word in the English language is used in a greater variety of senses. A Roman Catholic would apply it to the Ministry of the Church of England; many members of the latter would include all preaching by persons not episcopally ordained under that appellation; and among Dissenters, we believe it to be usually applied to the preaching of persons who have not received academical preparation for the pulpit. The definition which the author has given is not, however, complete. It leaves us at a loss to determine, whether he does, or does not, include among lay-predachers, the English Dissenting Ministers in general. These are not ordained, either by Bishops, or by a Presbytery; they do not belong to the Church of England and Ireland, nor to that of Scotland; they are chosen to their respective charges by lay persons, that is, by the members of the religious societies to which they are to preach: yet their appointment to those charges is almost always sanctioned by an assembly of Ministers of the denomination to which they belong; and is very commonly expressed by the laying on of their hands, a mode on which Mr. P. lays considerable stress. The author should have been more explicit respecting the persons intended, when he says, "addressing myself to all such teachers and their adherents, I wish to convince the one of their *sin*, and the other both of their *sin* and *folly*." p. 4. We think that the main force of his arguments depends on this distinction; because a man, who sets himself up as a preacher, without the approbation of respectable and judicious persons, is likely to be justly chargeable with the evils which Mr. P. opposes; and a congregation, that is so imprudent as to chuse a minister without applying for the best advice, is as likely to be misled: while the unsuitableness of the author's remarks, to such a ministry as that of Dr. Watts, or Dr. Doddridge, not to mention many dissenting ministers

nisters now living, whose talents and piety, like theirs, would do honour to *any* church, is too obvious to need demonstration. Many observations, in this very cheap pamphlet, are well worthy of attention; and we regret, that the author's deficiency of precision has left us in doubt, as to the propriety or impropriety of their application.

Art. XXII. *Pastoral Cautions*; an Address to the late Mr. Thomas Hopkins, when ordained Pastor of the Church of Christ, in Eagle-Street, Red Lion-Square, London, July 13, 1785; now published, and greatly enlarged. By Abraham Booth. 8vo. pp. 48. Price 1s. Button. 1805.

IT is well known to be customary, at the settlement of a Minister with a Dissenting Congregation, that one of his elder brethren, who have assembled on the occasion, address a Sermon to the person who undertakes the charge of the religious society. Such addresses are very often printed; but they seldom circulate far beyond their immediate connexions, and are commonly of only a temporary utility. We apprehend it to be a novelty, for a discourse of this kind to be published long after the season when it was delivered. So far, indeed, as judicious and useful advice, that does not contain any thing very new, nor very striking, merits publication, the author is justified in bringing it forward. The precept of the text "take heed to thyself," (1 Tim. iv. 16.), is applied to a variety of practical purposes, in a manner which does credit to the piety, the good sense, and the observation of the preacher. Ministers, of every denomination, may derive useful precautions from the advice conveyed in this pamphlet: and we have seen nothing in it that can be exceptionable to any serious and unprejudiced mind, except a needless reflection toward the close, which is likely to disgust members of the Established Church. We know not why, in Mr. B.'s judgement, "a Cure in the National Establishment seems more congenial to a man of the world, than a Pastoral Charge among the Dissenters." p. 47. *A man of the world* is totally, therefore equally, unfit for either: but, of the two, we think the consequences worse, when such a character is introduced to the charge of a parish, as he is likely to do the more extensive mischief. Wishing Mr. B.'s advice to be generally useful, we cannot but regret, that, after having taken so long a time for consideration, he has allowed this "fly" to contaminate his "ointment."

Art. XXIII. *Reflections on the Neglect of Religious Education*, more particularly addressed to Godfathers, Godmothers, Parents, and Ministers; with a few Thoughts on Sunday Schools, and Sunday Drilling. 12mo. pp. 20. Price 4d. Longman, Hurst, Rees, and Orme. 1805.

THIS little tract is apparently the production of a pious, zealous, and candid member of the Church of England. He dwells

on the lamentable unfitness of most young people, who apply for Confirmation, to partake of the Lord's Supper, to which that office is introductory. He ascribes their ignorance of religious truths to the neglect of their education, by those who are bound by nature, or pledged at their baptism, to do their utmost for the spiritual good of children. He adduces examples of this care in visitors of Sunday Schools, that are worthy of imitation; and he laments, that Sunday Drilling greatly tends to counteract the good that might be expected from those means of instruction.

Art. XXIV. *A Declaration on certain Points of Religious Doctrine*, as it was delivered *ex tempore*. By W. Dennison, a plain Farmer of Saffron Walden: with Prefaces by the Editor and Publisher. pp. 29. Price 6d. Hodson, Cambridge; and Rivingtons, London.

FROM the pains which both the editor and the publisher of this small pamphlet have taken to recommend it, we were led to expect a marvellous production; but after the press, like the mountain in the fable, has groaned awhile, out peeps a *mouse*! Yet we are gravely told, that the repeated delivery of this harangue, and the circulation of MSS. copies, excited "the general admiration of the town and neighbourhood of Saffron Walden."

It discovers, indeed, a portion of plain sense and seriousness: but we think, that while the author supports his tenets by appeals to the Scripture, and to the Articles of the Church of England, he overlooks, or even opposes, several prominent doctrines of both. His zeal, therefore, though commendable, does not appear to us sufficiently "according to knowledge," to add any effectual support, if it were needed, to that which numerous guides of the church are able to afford it.

Art. XXV. *A second Serious Exhortation to attend Public Worship on the Lord's Day*. By the Rev. ———, Rector of ———, in the County of Middlesex. Small 8vo. pp. 38. Price 6d. Rivingtons. 1804.

A MORE pitiable situation can hardly be imagined, than that of a Clergyman earnestly intent on doing good to the souls of his parishioners, and wholly disappointed of success. This appears to be the case of the Rev. Author of this little pamphlet. It seems that he some time since published, for the use of the small parish under his charge, (containing not more than 250 persons) a former tract on the Duty of attending Public Worship; but that, still, "very few grown persons, in general, attend, even in a morning, Divine Service: in an evening, not more than three men, and very few women and children, except those of the school, and scarcely a servant is to be seen there morning or evening." p. 3.

Although his former publication, which we have not seen, had evidently little or no effect, he repeats his well-meant efforts in the present; which contains many serious and profitable admo-

nitions; yet tends, we think, at the same time, to account, in some measure, for the deficiency of attention paid to his ministry. It is with the utmost good will and respect, that we wish the author to compare his own statement of Christian Doctrine, with the tenor of the Divine Scriptures, and with the Articles and Liturgy of the Church of England. To us, he appears wholly to set aside the agency of the Holy Spirit, in the conversion of sinners, and the sanctification of Christians. We deprecate, as he does, such a dependance on divine influence, as would encourage negligence in the use of means, a hope of future happiness without present holiness: but we do not wonder at his want of success, in exhorting his people to holiness, without teaching them to look to Him "who worketh in us, to will and to do, of his good pleasure."

We readily agree with the author, that the inspired Epistles contain many things which peculiarly regard the circumstances of the societies to which they were addressed; but we apprehend that they likewise afford a clearer and fuller display of Christian Doctrine, than our Lord saw it proper to make by his personal ministry, when the Holy Ghost was not yet given. We recommend to the writer, to pay closer attention to the manner in which the Apostles preached and wrote, than he appears, by his pamphlet, to have judged necessary; and if, in studying the Sacred Scriptures, he duly seek the assistance of the Holy Spirit who dictated them, he will probably find a very favourable change in the effects of his parochial labours.

The deficiency that has been pointed out, affords no excuse to those who absent themselves from all public worship. We earnestly wish, that the author's solemn remonstrances with persons of so awful a character, may induce their attendance; and that, "knowing the way of God more perfectly," he may be enabled to improve it to the best of purposes.

Art. XXVI. *Religious Experience essential to a Christian Minister; a Sermon, preached at Broadmead, before the Bristol Education Society. By James Dore. 8vo. pp. 28. Price 1s. Button, 1804.*

THE subject, the text, and the discussion are very appropriate. On these words—"The heart of the wise teacheth his mouth"—Mr. Dore grounds many important remarks, expressed with propriety and spirit. His plan is, to explain the terms—illustrate the sentiments—and deduce practical inferences. "The heart of the wise," he observes, furnishes the mouth with something to communicate; inclines the mouth to utter what the heart feels; and exerts a beneficial influence on the manner in which the mouth speaks." We could quote several passages with pleasure, but our limits forbid. The serious reader, we are confident, will be much gratified by the perusal of the whole.

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THE general proposition illustrated in this Sermon, founded on Psalm cxlii. 4. is, that the salvation of the soul ought to be our chief concern. "It is the duty of every one," Mr. Philp observes, "to care for the salvation of his own soul; for the souls of his family; for the souls of those with whom he is in church fellowship; and for the souls of all mankind." The Psalmist refers, probably, in this passage to a state of temporal affliction, in which he was denied the soothing influence of pity. We do not affirm, that the application of such passages in a higher reference is incorrect and unadvisable; but would it not be better to intimate the original design previously, and then to make the transition from earthly to heavenly things? If this precaution be neglected, we are in danger both of gratifying the caviller, and of abetting the ignorant or artful fanatic. From the general complexion of this sermon, we confidently infer, that the author has sufficient good sense to avail himself of the suggestion which we offer. Mr. P. is inaccurate in his division, having introduced, under the fourth head, some remarks on the value of the soul and the conduciveness of religion to its welfare, which ought to have preceded the first illustration of the proposition laid down by him. Perhaps, too, in reviewing what he recommends relative to "simplicity of expression," he will deem himself to have failed in the exemplification of it. At the same time, we notice an unity of design, a seriousness of manner, and a distinct adherence to the evangelical plan, which we warmly approve. Addressing the teachers, Mr. P. says,

'It is your task, my brethren, to ensure the safety and happiness of the state, in which you live, by sowing in the young and tender mind, the seeds of public and social virtue. It is your task, to lessen the sum of human misery, by draining the springs from whence it flows. It is your task, to secure and perpetuate the interests of the church, by teaching her doctrines to the rising generation, and training up young soldiers for the Captain of your salvation. And whilst you are engaged in this glorious work, you are adding to the family of heaven, encreasing the joy of angels, and swelling the song of the redeemed. I would rather be the means of saving the soul of one of these children, than have my name inscribed in the rolls of fame; than have the loftiest and most magnificent pillar erected to my memory. Those earthly monuments must soon moulder and decay; but when this earth is burnt up, with all that it contains, and "like the baseless fabric of a vision" shall pass away, and "leave not a wreck behind," those souls will be pillars in the temple of your God, on which your names will be eternally engraved.' p. 40.

We congratulate the public on every symptom of zeal manifested for the advancement of the religious education of the poor; and to us it appears evident, that *Sunday Schools* should be regarded as constituting the most effective barrier against infidelity, vice, and confusion, that has

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been raised within the British Empire, since the Reformation. An account of the Sabbath Evening School Society, in Aberdeen, is annexed to the sermon.

Art. XXVIII. *Letter addressed to the Right Hon. William Pitt, concerning the Establishment of an adequate Provision and Pension for Sailors and Soldiers, after certain length of Services, as being the most effectual Plan of Recruiting both the Navy and Army, at the present or any future crisis. By the Hon. and Rev. James Athol Cochrane, formerly Chaplain to the 82d Regiment of Foot. 8vo. pp. 6. Price 6d. Mawman. 1805.*

IF all proposers of plans would be as succinct in the discussion of them, as Mr. Cochrane, they would meet with full as much attention as they now do, and their readers would be much better pleased with them. Many good plans have been neglected through the bulk of the book which disclosed them: this censure most certainly will not attend the publication before us. We shall state the proposal to our readers, in the author's words.

'Ten years service, either in the Navy or regular Army at home, should entitle each person to a certain Pension for life; which ought to increase from that date of service until twenty-five years.—Ten years service abroad should be deemed equal to twenty years at home.—Fifteen years service at home and ten years abroad, should entitle a Sailor or Soldier's widow to a pension for life; and twenty-five years service, should entitle their children, upon the parent's demise, to so many years value of such pension.—After ten years service, if an officer wishes to retire either from the Navy or Army during peace, he ought to be allowed his pension according to his rank, or so many years purchase of such pension.—When men are discharged upon a peace, a regular account of each person's service ought to be registered, so that he may enter at any future period to serve out his time.—If the sale of Army Commissions are defensible upon any principle, it must be that of Government selling such Commissions, that the money may be thrown into the general Pension Fund:—and further to support such funds, an appropriate Sermon ought to be preached once a year, in all the churches and chapels in Great Britain and Ireland, with a collection for such purpose made from house to house. This subject is of such national importance, Sir, that even during peace and war, a per centage to assist such funds, should be levied upon all fortunes above a certain value in land, funds, or commerce.'

Art. XXIX. FRENCH LITERATURE.

Cours de Littérature de M. De la Harpe. Tomes 15 et 16.

La Harpe's Course of Literature. Vols. 15 and 16.

IT was the intention of M. De la Harpe, at the close of his Course of Literature, to treat of the philosophy of the 18th century, and to investigate the character and effects, both good and evil, of the philosophic spirit. Death interrupted his labours; and the work is consequently

quently published in an imperfect state. The chapter on Diderot is unfinished; and many others on subjects of equal importance are merely enumerated in the part which has just appeared. Such are those on Voltaire, Rousseau, Mably, Condorcet, Boulanger, and the other sophists who avowed their compositions. He designed also to refute the works of those who concealed their names. Had this philosophical history been completed, it would have been a literary monument of great utility for the instruction of present and future ages; and M. De la Harpe was singularly qualified for the execution of it, both by the eminent talents which he possessed, and by the habits of intimacy in which he had formerly lived with the men whom he proposed to characterize. The part now published renders it probable, that the historian would have maintained strict impartiality in the fulfilment of his undertaking. This is evident from his expressions concerning Voltaire and Rousseau, when he had occasion to advert to their writings; and especially those of Voltaire, with whom he had kept up a regular correspondence, and from whom he had received many testimonies of attachment and esteem.

The author properly distinguishes between such as really were Philosophers, and those who had nothing in common with them but the name. These he terms Philosophists. Among the philosophers he includes Fontenelle, Montesquieu, Condillac, and D'Alembert. It may excite surprise to find in this class the person last named, since M. De la Harpe admits that he had no religion. The literary productions, which he published, contain, indeed, nothing reprehensible; but his posthumous letters prove him to have been an infidel. "I knew enough of D'Alembert," says M. De la Harpe, "to assert, that he was sceptical in every thing, except mathematics. He would have hesitated, equally, to recognise the existence of a God, and to deny the reality of religion: he merely thought, that theism was attended with greater probability than revelation. Hence his perfect indifference toward the various parties into which literature and society were divided respecting these subjects. Thus he extended his toleration to every diversity of opinions, and was disgusted at the insufferable arrogance of the Atheists." The opinions of D'Alembert are to be found in various articles of that voluminous Encyclopedia, which he edited jointly with Diderot: this project, embraced by many literary men of considerable distinction in their respective departments, was the rallying point of all who wished to be thought superior to religious prejudices, and was the repertory of all their systems. The execution of this splendid idea, which Leibnitz had wished and Chambers endeavoured to accomplish, should have comprised the substance of all kinds of knowledge; but they who undertook to realise it, were animated, either by that sectarian spirit which views every thing through its own partial and discoloured medium, or by that ambition of shining which spoils every thing. The two editors themselves have acknowledged in part the defects of the work; and their respective concessions, although the same in substance, exhibit, in a striking manner, the characteristic difference of the men. In D'Alembert the avowal is cautious, and such as might be expected from a cool and sagacious man, who, while he sees the abuse, is desirous of applying the remedy: in Diderot, it is the result of an ardent and capacious mind, which evidently expects to surmount criticism by anticipating it. The great defect of the Encyclopedia, is that of being diffuse, which of all

faults is most incompatible with that clearness, methodical arrangement, precision, and taste, which should have pervaded this compilation. The different authors of this great whole ought to have been aware, that lucid brevity in their abstracts was an essential object; that in every thing, which concerns science and philosophy, they should have restricted themselves to the statement of principles, facts, and proofs, independent of all hypothesis, digression, and controversy. Each of the assistants should have considered, that, in writing for the Encyclopedia, he did not compose a book of his own, in which he was at liberty to introduce all his ideas; but that, in order effectually to labour at a work of so complicated a character, and to become an integral portion of the great structure, it was necessary to maintain a continual regard to its plan and proportions. This none of them has done: the articles God, Soul, Certainty, Atheist, Atheism, are expanded through volumes; yet, after all, add nothing to our previous stock of information. The authors of the respective articles seem to have made it their business to accumulate in them all that they had ever thought or read; and have transferred to this immense collection all the contents, good or bad, of their commonplace books, instead of tracing the progress of science, and giving a distinct view of its alternations of lethargy and vigour. Scepticism, Materialism, and Atheism, shew themselves throughout, without restraint or shame, doubtless in perfect conformity with the intentions of the editors. It is astonishing, that they dared, in a literary monument presented to nations possessed of a religious code, openly to display all the infamous dogmas of impiety. From the time when this Dictionary appeared, we may certainly date that anti-christian contagion, which gradually infected every class of society, and produced that effervescence of licentiousness to which the political calamities, that have since nearly involved the whole of Europe, are to be ascribed.

It has long been too well known, says M. De la Harpe, that the Encyclopedia was, in fact, only the head-quarters of conspiracy. Though the secret was at first confined to the chiefs, it soon spread in proportion as their credit and impunity secured the fidelity of their associates and proselytes. The Great Dictionary was in reality the rampart of all enemies to religion and authority: its mass afforded them security, while the scope and the prospects, which their protracted labours opened to them, inspired them with courage. They reasonably expected, that curiosity, once roused, would search for lampoons on religion and government in these broken dissertations, more earnestly than the vigilance and zeal of authority would be exerted in their discovery and suppression. Their plan, it must be admitted, was conceived with all the subtlety which belongs to the dread, and the hatred of what is good; and supported with all the activity that is inseparable from the love of evil. No expedient was neglected. The nature of their undertaking and the general interest which it was calculated to excite, enabled them to secure the aid of numerous co-operators, whose influence protected them, even after the discovery of their plot. This was one of their principal advantages, and they turned it to the utmost account. Those, who then held the reins of government, were either indifferent spectators or accomplices of the conspiracy. They had been admonished of their own danger by the article *Authority*, which was inserted in the first volume; but they appeared not to notice the variety of poison concentrated in this focus of impiety

impiety and licentiousness: it was only when the Thesis of the Abbé Des Prades, drawn up by Diderot, made its appearance, that they seemed to discover the machinations of the associates, and the progress of their pernicious influence. This Thesis, in which the Encyclopedists were accessaries, betrayed the crafty proceedings of the Philosophists. It was obvious, that Diderot, the most presumptuous of the propagandists, had furnished the doctrine of infidelity, and that the Batchelor had contributed nothing but its theological form. The history of the present age will be marked by the first instance, in which Infidelity dared publicly to exhibit itself in the midst of friends to Religion. We may judge of the progress of corruption, by the powers and exertions of this sect; since, even so early as 1752, they had succeeded in unfurling the standard of revolt in the centre of the Sorbonne. This Thesis was a mere abstract of the antichristian principles of the Dictionary, and drew on the whole work the paralysing hand of authority. It was only after a lapse of 18 months, and by means of many solicitations and manœuvres, that the authors obtained permission to resume their labours, on the condition that they should in future be more cautious. They promised the more readily, as they had no intention of performing their promise; and, in fact, expostulations were soon afterwards multiplied, cries of indignation were heard on all sides, the Dictionary was judicially denounced to the parliament, and the privilege of printing and publishing was revoked: but Philosophism, which had acquired protectors in proportion to the number of proselytes to the immorality of its opinions, again obtained from the ministry a private toleration still more dangerous than an authorized publicity. Thus the negligence, or connivance, of men, to whom the interests of government are entrusted, contributes, by a criminal forbearance, to shake the foundations of power, and to dissolve the ties of political association. Authority should never enter into any compromise with the enemies of public order, who are necessarily its own enemies under whatever mask they may present themselves.

It was deemed necessary to point out the object, the form, and the execution of this unweildy colossus; of this repository, whence issued the germs of that infidelity and immorality which characterized the last century, before we follow M. De la Harpe in his account of the principal authors of this corrupt and contaminating philosophy.

As a specimen of the articles of M. De la Harpe's work, we abstract that on Diderot, of whose character we gave a very brief account in our third Number, (p. 233), which our readers may observe to be confirmed and illustrated. Diderot, so well known by his philosophical and immoral works, began his literary career with a Romance, in which decency is little regarded. He afterwards published a very indifferent version of *Stanyan's History of Greece*: but he succeeded better in a translation, or rather a free imitation, of *Lord Shaftesbury's "Essay on Merit and Virtue."* The moral and philosophical ground of this Essay is tolerably good; although some have thought that it contains dangerous propositions. It evidently was the author's aim to speak of virtue in a positive sense, independent of any particular creed, but with constant reference to the idea of a God. The translator deviated from his author's plan, and intruded his own notions; but in this translation Diderot did not exceed the limits of theism, as in some of his works, which are decidedly atheistical. He had already, in his "*Philosophical Thoughts*

Thoughts" avowed himself to be a deist: and, in his "Letter on the Blind for the Use of the Clear-sighted," his progress toward pure materialism became obvious. This Letter, which excited the attention of the government, is one of those compositions in which infidelity, not daring openly to assume a dogmatic form, disguises itself in insidious hypothesis. It was written on the subject of a man born blind, who had, by the exercise of his intellectual faculties, acquired peculiar advantages so as to compensate, in a considerable degree, for those of which he was destitute. This is not in itself a very rare phenomenon. We have in the present day witnessed how much the blind can accomplish by the help of the senses which they possess. The blind man in question had invented a machine for making arithmetical calculations by means of the touch, but his contrivance was very inferior to that of the Mathematical Professor at Cambridge. Diderot, after giving the story of his blind man, involved himself in a labyrinth of obscurities, false inferences, and gratuitous assumptions, which, if admitted, would reduce all the operations of the mind to those of the senses, degrading man to a mere machine, and morality to a problem.

"The Interpretation of Nature" is the title of another philosophical farrago, replete with unfounded assertions, confused sentences, and unintelligible notions. Nature needs no interpretation: her works are not enigmatical, and her great author alone is her true interpreter. The philosopher finishes his pamphlet with a sceptical prayer, which commences thus: "I began with nature, which some have called thy work, and I will conclude with thee, whose name on earth is God. O God! I know not whether thou art: but I will think as if my soul were open to thy view; I will act as if I were in thy presence. I ask nothing in the world from thee: for if thou dost not exist, the course of things is *necessary* in itself; or if thou dost, it is necessary by thy decree: I hope for a reward from thee in another world, if there be one; although all that I do in this world I do for myself. Behold me such as I am, an organized portion of eternal matter, or possibly thy creature; but if I be good and beneficent, what imports it to my fellow men, whether I am so by a happy organization, by the free actions of my will, or by the assistance of thy grace?" We are not inclined to think this formula likely to be adopted by many persons, notwithstanding the author's wish that it should supersede the Lord's Prayer.

The "*Code of Nature*," which appeared after its "*Interpretation*," merely inculcates a substitution of *the common good, and an equality of possessions*, for that great calamity, private property. This was the whole basis of the revolutionary system. The author does not, indeed, expressly propose great and destructive measures; but he refers the event to the progress of reason, and to the force of his arguments. To demonstrate their solidity, he begins with involving every thing in doubt; and as property is founded on morality, that is on our ideas of justice and injustice; it was necessary for him to subvert the whole moral system, before property could be successfully invaded. He asserts therefore, that morality is nothing more than a production of human caprice, and a compound of arbitrary notions. M. De la Harpe enters into an animated but somewhat protracted refutation of the absurd positions advanced in this Code; but this trouble was certainly needless: they are self-

self-refuted. The result of the doctrines taught in this work is to be found in the following lines, which may be considered as their summary.

"The last *priest's* entrails are the line,
"That round the last *king's* neck should twine."

These infamous verses, so frequently repeated and printed since 1789, are, say the sophistical sectaries, with a hypocritical affectation of modesty, a mere jest:—a jest! alas, jesting is miserably misapplied, when assassination, sacrilege, and regicide are the topics. The accomplices of such enormity can only be its apologists. "This morality, which derives its existence from the caprice of men, and from arbitrary notions, is nearly the same," says the sophister, "among all nations: it propagates absurdities under the appearance of principles and incontestible maxims. This science, which should be equally simple, equally evident in its primary axioms and their consequences, as the mathematics themselves, is disfigured throughout by vague and complicated ideas, and by such a number of opinions which take for granted that which is absolutely false, that it seems almost impossible for the human mind to extricate itself from this chaos, and man remains satisfied that he has not sufficient intellectual vigour to examine for himself. There are, in fact, innumerable propositions which are considered as incontrovertible, about which men are eternally wrangling. *These are prejudices.*" Morality—a science—a prejudice! The natural law written in the consciences of all men, the innate feeling with which all nations are almost equally imbued, notwithstanding the diversity of climate and government, this natural morality is artfully confounded by Diderot with that methodical morality which the philosophers have formed into a science. Our readers will not have overlooked the obvious inconsistency contained in this quotation: the very morality, "which is nearly the same among all nations," becomes, with the interval of only a few lines, "a chaos whence it is almost impossible for the human mind, weighed down by innumerable propositions which are considered as incontrovertible, to extricate itself." These are prejudices. The consequence is evident; this universal morality is nothing more than a chaos of prejudices. How is it possible, that all nations, with full liberty of thinking differently on all subjects without exception, should agree, in all times and in all places, to think uniformly on one subject alone, unless it involved something in it peculiar and essential to the nature of man, invariable as that nature itself. What can the sophisters reply to this distinguishing property, which they admit to exist in morality, and which cannot be found elsewhere?

About 20 years since, Diderot published a Life of Seneca, in which, while he defended the conduct of Nero's preceptor, he detailed and applauded his principles. The virulence of Voltaire was chiefly directed against *religion*; Diderot was equally desirous of accomplishing the destruction of *morals*. Of this, the following axiom is a sufficient proof: "to speak correctly, there is but one duty—to be happy; there is but one virtue—that is, justice."

Diderot never completed any work that deserves to be quoted, but he had some share in several compositions of a dangerous tendency. Such are, "the History of the European Establishments in the Indies;" the
"System

"System of Nature;" the "Essay on Prejudice," &c. He was, unquestionably, a man of talents and information; but his learning was confused and ill digested; and the fire of his imagination rendered abortive all his attempts at composition. They betray great want of judgment, frequent aberrations from good sense, and many capricious sallies of delirium. The manner in which he drew up the articles on Mechanics, inserted in the first edition of the Encyclopedia, (of which he was one of the most active and constant editors), constitutes his chief claim to commendation.

ART. XXX. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*

A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.

The Rev. Dr. Lettice, Vicar of Peasmarsh, Suffolk, proposes to print by subscription, the Art of assisting the Memory; wherein Dr. Grey's method is improved, and his plan greatly enlarged by its application to the first elements of various arts, sciences, and branches of literature.

The Rev. B. D. Free, A. M. is engaged in a work, entitled *Exempla Erasmi*; or, English Examples, intended for those of an early age, to be turned into Latin, according to the order of the rules in Erasmus' Compendium of the Latin Syntax.

Mr. Griffin, gardener to J. C. Girardot, Esq. of Kelham House, has circulated proposals for publishing by subscription, a new and complete Treatise on the Culture of the Pine Apple; in which he proposes to give some new information on the culture of that plant.

Mr. R. Parkinson, author of the "Experienced Farmer," and the "Tour in America," intends to publish in 8vo. with plates, *An Agricultural Excursion in Ireland, with an Account of two Years successful Farming in that Country.*

Mr. Meyler, of Bath, intends to publish a Selection of his own Fugitive Pieces, in 1 volume, under the title of *Portic Pastime, or the Journey of Life.*

Dr. Harty has nearly ready for publication, *Observations on the Simple Dysentery and its Combinations, containing a Review of the most celebrated authors who have written on that subject, and also an Investigation into the Source of Contagion in that and some other Diseases.*

Dr. S. H. Jackson is preparing for the press, *An Inquiry into the Nature of the Disease that so lately prevailed at Gibraltar, with Remarks on Epidemic Fevers in general, and on the recent Proceedings of the Society for bettering the Condition of the Poor, relative to the Prevention of Contagious Malignant Fevers in the Metropolis.*

Mr. Dix, author of a Treatise on Land-Surveying, is printing a Treatise on the Construction and Copying of Geographical Maps.

Mrs. Ann Plumptre has in the press, a *Narrative of Three Years Residence in France, particularly in the Southern Departments; in which will be given, a variety of Anecdotes respecting the French Revolution, and Remarks on the State of Society and Manners in the South of France.*

Mr. T. W. Williams, author of the *Justice of Peace, &c.*, is preparing for the press, *A Practical Digest of Parish Laws, to form 1 vol. 8vo.*

Mr. Kollman, organist of the German Chapel, at St. James's, has issued a prospectus for publishing in folio, a Treatise on Musical Harmony.

Mr. Gandy, author of "*Designs for Cottages, &c.*," proposes to publish a work, entitled, *The Rural Architect: it is intended to comprise a great variety of Plans for Country Buildings, designed in a style of great beauty, and arranged with every attention to interior accommodation and economy: the Plates will be accompanied with descriptions, estimates, &c.*

Mr.

Mr. Gregory, of the Royal Military Academy, Woolwich, has in the press, *A General Treatise of Mechanics*: intended to form 2 vols. 8vo.

Mr. R. Southey intends to publish *Specimens of the Modern English Poets*, with Preliminary Remarks, &c. designed as a Sequel to the "*Specimen of early English Poets*."

Mr. H. Murray, author of "*The Swiss Emigrants*," is engaged on a work on the subject of the Morality of Fiction, or an Inquiry into the Tendency of Fictitious Narratives, with Observations on some of the most eminent.

The Rev. J. Foster, of Frome, will soon publish a volume of *Essays* on various subjects.

The Rev. W. Tooke, F. R. S. is engaged in translating *Sermons on Education*, on *Reflections on the Greatness of God*, and on various other topics, from the German of the Rev. G. J. Zollikofer, of Leipsic: they will be published in 2 vols. 8vo.

A new edition of Mr. Lane's *Account of the Honourable Society of Lincoln's Inn*, is in the press, with many important additions.

The *Miscellaneous Works* of the late Mr. Robinson, of Cambridge, are in forwardness, and expected to be published in the course of the present summer.

The Rev. H. Kett is preparing for the press new editions of the *Elements of General Knowledge*, with corrections and additions; and of *History the Interpreter of Prophecy*.

The Royal Academy of Arts will shortly publish *Academic Annals* for 1804 and 1805.

An 8vo. edit. of Johnes's *Translation of Froissart*, with corrections and additions from celebrated MSS. is in preparation: the whole of the 4to edit. being disposed of.

The following works are nearly completed at the Clarendon Press: *Cicero's Tusculanæ Disputationes* Davisii, 8vo.: *Trapp's Notes on the Four Gospels*, 8vo. new edit.: *Longinus Toupitii*, 8vo. new edit.

Mr. Flower, formerly of Cambridge, but now of Harlow, in Essex, desires us to contradict the report, that the public might expect from him a discussion on the lawfulness of games of chance, &c. The letter written by the late Augustus Toplady to the father of Mr. Flower, vindicating occasional attention to such amusements, has been mislaid; and although Mr. F. "read the letter so late as about three years since, and a search

for it has been made amongst the papers of his mother, lately deceased, it is not to be found."

The following Works are expected to appear shortly:

A new volume of the *Transactions of the London Medical Society*.

Mr. Daniel's new and enlarged edition of his *Rural Sports*.

No. I. of *A Graphic and Descriptive Tour of the University of Oxford*, to be complete in 25 Numbers, Imperial folio, each 8s. plain; 10s. 6d. in brown; and 12s. in colours.

A complete edit. of the whole of the *Reports of the Commissioners of Naval Inquiry*, with an Appendix, containing select extracts from the several examinations and other important documents, on which the Report is founded.

The 26th Report of the Society for bettering the Condition of the Poor.

An *Essay on the Accomplishments of the Orator*.

A volume of *Poems*, by the late Professor Carlyle.

A Letter to Mr. Vidler, in which some of his opinions are controverted, and his conduct in maintaining them reprobated; by T. A. Teulon.

Latium, or the Country about Rome, illustrated by 20 plates, 1 vol. 4to.

Lectures on the Belles Lettres, &c.; by the late Professor Barrow, of St. Andrews. 3 vols. 8vo.

Specimens of early English Romances; by G. Ellis, Esq.

Memoirs of C. M. Talleyrand de Perigord; by the author of the "*Revolutionary Plutarch*."

The Practice of Physic; by Edward Goodman Clarke, M. D.

An *Exhortation on the Duty of Catechising*, with observations on the Church Catechism; by E. Pearson, B. D. Rector of Rempstone, Nottinghamshire.

The Nature of Things, a Poem, in 6 Books; translated from Titus Lucretius Carus, with notes, &c.; by J. M. Good.

The Circle of the Sciences consecrated at the Cross; being the first Elements of Science explained, and rendered subservient to the most important ends.

A 2d vol. of *Fugitive Pieces*, intended principally for the use of schools; by the Rev. W. B. Collyer.

A new edition, improved, of *An Introduction to Geography and Astronomy*; by E. and J. Bruce.

A new edition, in 6 vols., 8vo. of Dr. Macknight's *Translation of the Apostolical Epistles*.

ART.

Art. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us;— and the insertion of any work should not be considered as a sanction of it: the list consisting of articles, which we have not examined.

AGRICULTURE.

A Practical and Experimental Inquiry into the Nature and Properties of Manures, 2s.

A complete Dictionary of Practical Gardening; by A. Macdonald, Gardener; with illustrative Engravings, by S. Edwards, 4to. price 15s. coloured, 9s. To be completed in 14 parts, published monthly.

BIOGRAPHY.

The Life and Pontificate of Leo X.; by W. Roscoe, 4 vols. 4to. price 6l. 6s.

An Account of the Life of Dr. Johnson, from his birth to his 11th year, 4s. 6d.

BOTANY.

Tracts relative to Botany, translated from different languages; 9 Plates, 6s. 6d.

Plants of the Coast of Coromandel; selected from Drawings and Descriptions presented to the East India Company; by W. Roxburgh, M. D.: No. 8, 1l. 1s.

Paradisus Londinensis; containing coloured figures of new and rare Plants cultivated in the vicinity of London; by W. Hooker. Vol. I., 3s.; to be continued monthly.

CHEMISTRY.

A General Dictionary of Chemistry; containing the leading Principles of the Science. For the use of students; by W. Nisbet, M. D. 12mo. price 8s. 6d.

EDUCATION.

A Synoptical and Genealogical Table of the ten Parts of Speech of the English Language: adapted to the Abbé Gaultier's method of teaching the French Grammar; with Exercises, 5s.

A Week's Conversation on Religion and Morality, for the Improvement of Young Minds, 18mo. 6d.

LAW.

Precedents of General Issue and the most usual Special Pleas, 2s. 6d.

Precedents of Replications, Rejoinders, Demurrers, &c. 2s. 6d.

Forms of the Beginnings and Conclusions of Declarations, &c. in general, and of the most usual Special Declarations, 3s.

The Attorney's Practice of the Court of King's Bench; by J. J. Burns, 12s.

Minutes of the Court Martial, holden for the Trial of Sir J. B. Duckworth, K. B. Vice-Admiral of the Blue, 2s.

MEDICAL SCIENCE.

An Essay on the Malignant Fever in-

duced into the West India Islands from Boullam; by W. Chisholm, M. D. 2d edition enlarged, 2 vols. 8vo. 16s.

Description and Treatment of Cutaneous Diseases. Order 3. Rashes. Part I. 4to. coloured, 18s.

Proceedings of the Board of Health in Manchester, 12mo. 4s.

Observations on Diseases of the Uterus; by G. Rees, M. D. 4s.

Observations on Water, as being the Remedy for, and Antidote against, Pestilence, &c.; by R. Dodd, Civil Engineer, 2s. 6d.

MISCELLANIES.

A Dissertation on the best Means of civilizing the Subjects of the British Empire in India, and of introducing Christianity, &c. By the Rev. F. Wrangham, M. A. F. R. S. 4to. 3s. 6d.

Beauties of British Prose, selected by S. Melmoth, Esq. 5s.

Characteristic Anecdotes from the History of Russia, with Notes; translated from the French of Clausen; by B. Lambert, 5s.

The Effects of Civilization on the People of European States; by R. Hall, D. D. 7s.

The System of Land Surveying at present adopted in Old and New Inclosures, &c., with plates; by W. Stephenson, Land-Surveyor, Horncastle, 4to. 15s.

The Letters of Gessner and his Family; translated from the German, 4s. 6d.

Vols 5 and 6 of Scientific Dialogues, intended for the Instruction and Entertainment of Young People, 18mo. 5s.

Peace on Earth, Goodwill toward Men; or, the Civil, Political, and Religious Means of establishing the Kingdom of God on Earth, &c. 8vo. 9s.

The Statistical Observer's Pocket Companion; a systematical set of Queries, to assist Travellers, &c. in their Researches; by Julia, Duchess of Giovane, 18mo. 2s. 6d.

Werneria; or, Short Characters of Earth; with Notes, &c.; by Terræ Filius, 8vo. 4s.

The Universal Navigator and Modern Tourist: No. I. 6d.: to be continued.

Small Literary Patchwork; or, a Collection of Miscellaneous Pieces in Prose; by a Countrywoman, 12mo. 2s.

Light Reading for Leisure Hours; or,

an Attempt to unite the proper Objects of Gaiety and Taste, in explaining the various Sources of rational Pleasure; with fine Cuts, &c. 7s.

A World without Souls, 12mo. 3s. 6d.

The Conveniences, Principles, and Method of keeping Accounts with Bankers; by W. Lowrie, 10s. 6d.

Egyptian Monuments, No. I. 1l. 10s.

A Treatise on the Science of Defence for the Sword, Bayonet, and Pike, in close action; by A. Gordon, A.M. Capt. of Invalids, retired, 4to. Plates, 1l. 1s.

An Historical and Descriptive Account of the Royal Hospital and Military Asylum, Chelsea, 8vo. 3s. 6d.

POETRY.

Fugitive Pieces; by Mrs. Bayfield, 7s.

Inspiration; a Poetical Essay: by Martha Savory, 1s.

Poems to Thespia; by H. Downman, M. D. Exeter, 4s.

Poems, by H. F. Cooper, 5s.

An Ode to Time.

Tae Melviad; by I spy I, 2s. 6d.

The Song of the Sun; a Poem of the 11th century, from the Islandic Collection, called the Edda, imitated; by the Rev. J. Beresford, A. M. 8vo. 3s. 6d.

POLITICS.

Two Letters from Sandy McShuffle to Donald McShift, 2s.

Report at large of the Debate on the Impeachment of Lord Melville, 8vo. 3s. 6d.

Political Papers; comprising the Correspondence of several distinguished Persons in 1792, &c. with the Rev. C. Wyvill, Chairman of the late Committee of Association in the County of York, vol. 5. 7s.

An Attempt to explain the late Mysterious Conduct of the Rt. Hon. W. Pitt; with Observations on some late Political Events, 2s.

An Exposure of the Persecution of Lord Melville, 1s.

Naval Anecdotes for the Years during which the Rt. Hon. the Earl of St. Vincent, K. B. presided at the Admiralty Board; by a Recorder of Facts, 2s.

An Attempt to rectify the Public Affairs of the United Kingdom; with a Proposal for an immediate, durable, and advantageous Peace, &c. 3 vols. 8vo. 1l. 7s.

The Whole of the intercepted Dispatches, &c. from the Marquis Wellesley to the Secret Committee of the Court of Directors, 5s.

ROMAN CATHOLIC QUESTION.

A Short View of the Chief Arguments against the Catholic Petition now before

Parliament, and of Answers to them; by the Rev. J. Miller, F. S. A. Soc. Acad. Cath. 1s. 6d.

Letter to the Lords and Commons of Great Britain, on the Subject of the Catholic Claims; by the British Observer, 1s.

Extract of a Letter on the proposed Catholic Emancipation, addressed to a worthy Clergyman in Ireland; by G. Sharp.

An Historical Letter from F. Plowden, Esq. to Sir R. Musgrave on Irish Affairs, &c. 3s. 6d.

A Reply to Melancthon's Letter to Dr. Troy; by the Rev. L. Roberts, 2s.

Thoughts on the Kingdom of Ireland. Written in 1785.

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